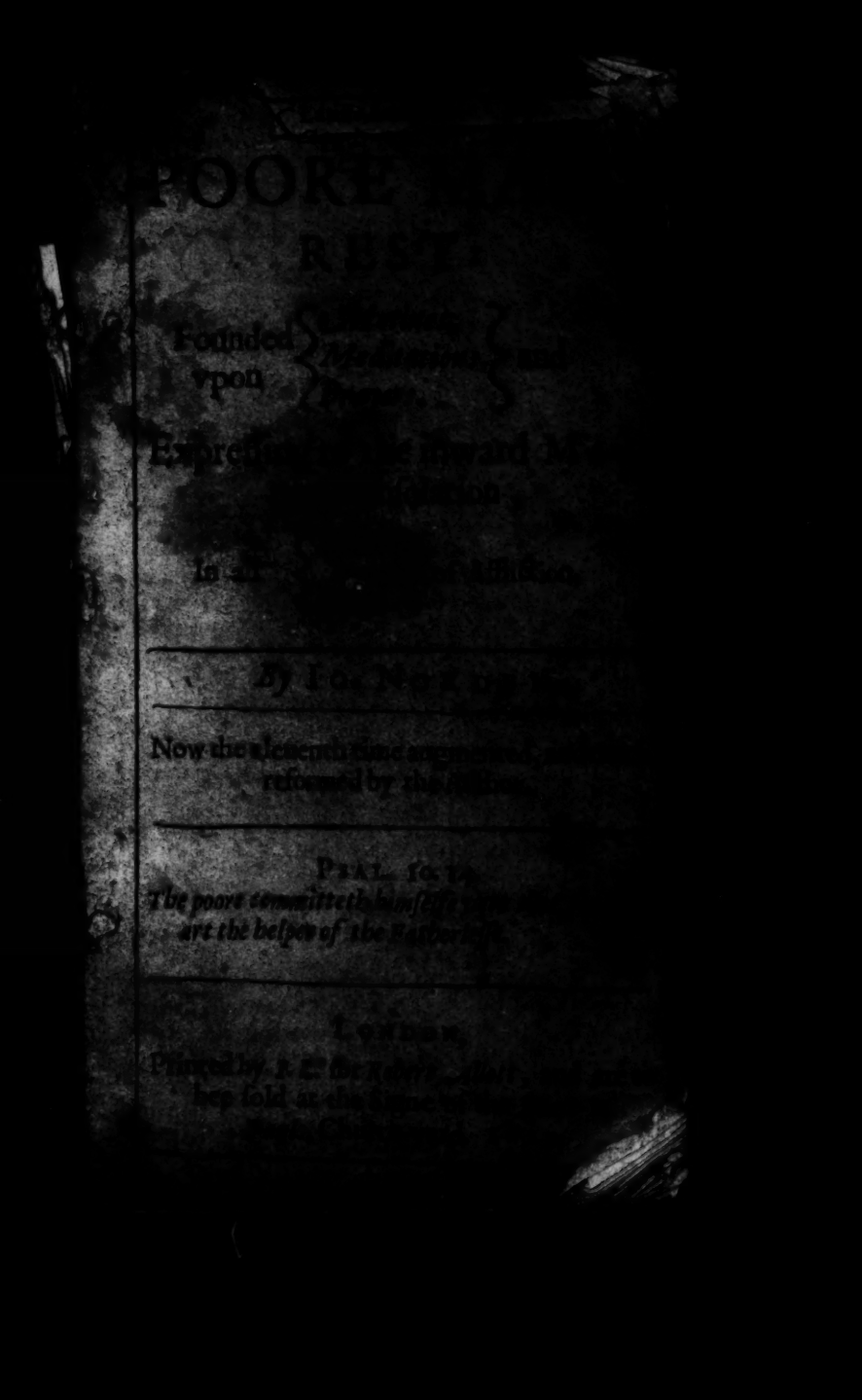


POORE

REST

Founded vpon { [illegible] Meditations [illegible] Prayers } and

Expres[illegible] [illegible]ward M[illegible]

[illegible]

In [illegible] Affliction.

By Io. Nor[illegible]

Now the eleuenth time augmented, [illegible] reformed by the [illegible]

PSAL. 10. 14.

The poore committeth himselfe [illegible] art the helper of the Fatherless.

LONDON,

Printed by [illegible] for Robert [illegible] [illegible] hee sold at the [illegible]

1. Ianuarie called of the Hebrues, *Tebeth*, and is their 10. moneth. hath 31. daies.

1	A	*Calends.*	The first daie of this Moneth Christ was circucised, *Luk.* 2. 21. The tops of the mountaines appeared vnto Noah, *Gen.* 8. 5. The Israelites put away their wiues, *Ezra.* 10. 16.
2	b		
3	c	*Nones of Ia.* 5	
4	d	3	
5	e		
6	f	*Day before the N.*	
7	g	*Nones of Ianuar.*	
8	A	8	
9	b	7	The 5. of this month word was brought vnto Ezechiel the Prophet, that the Citie Ierusalem was smitten, *Eze* 33. 21.
10	c	6	
10	d	*Idus of Ianuarie.* 5	
12	e	4	
13	f	3	
14	g	*Day before the Id.*	The sixt of this Moneth Christ was worshipped of the wise men, *Mat.* 2. 1. *&c.* baptized, *Mat.* 3. 15. turned water into wine, *Ioh.* 2. 1. *&c.* as testifieth Epiphanius.
15	A	*Idus of Ianuarie.*	
16	b	19	
17	c	16	
18	d	15	
19	e	14	
20	f	13	
21	g	12	
22	A	*Calends of* 11	The 10. of this Moneth Nabuchadnezzar, King of Babel, moued thereunto by the rebellió of Zedechiah, besiged Ierusalē most fiercely, as may appeare 2. *Kings*, 25. *&c. Jer.* 52. 4. Also Ezechiel was willed to vtter his parable, *Ezec.* 2. *&c.*
23	b	*Februarie.* 10	
24	c	9	
25	d	8	
26	e	7	
27	f	6	
28	g	5	
29	A	4	Paul called, and conuerted the 25. of this moneth *Acts*, 9. 3.
30		3	
31		*Day before the Calends of Feb.*	

Festiuall daies in this moneth be { Circumcision, the first day. / Epiphanie, the sixt }

1. February, called of the	Latins, *Februarius.* Grecians, *Elaphebolon* Hebrews, *Shebat*, and is their 11. moneth.	hath 28. daies, vnlesse it be yere *Bissextile*, and then 29.	

1	d	*Calends.*		The first of this moneth,
2	e	*Nones of*	4	Moses repeated the Law
3	f	*February.*	3	vnto the children of Israel,
4	g	*Day before the No-*		*Deut.* 1.3.
5	A	*Nones of Febru.*		The second of this moneth,
6	b		8	our Sauiour was presented
7	c		7	to the Lord, and Mary puri-
8	d	*Idus of*	6	fied, *Luk.* 2.22.
9	e	*February.*	5	The ninth of this moneth,
10	f		4	Noah, 40. dayes after he had
11	g		3	seene the tops of the moun-
12	A	*Day before the Id.*		taines, sent out of the Arke a
13	b	*Idus of February.*		Rauen, & afterward a Doue,
14	c		17	which returned, *Ge.* 8.6. *&c.*
15	d		16	The 15. of this moneth, the
16	e		15	Iewes spend merrily toge-
17	f		14	ther, for that the Spring of
18	g		13	the yeere doth enter then,
19	A		12	as they thinke.
20	b		11	The 16. of this moneth,
21	c	*Calends of*	10	Noah the second time sent
22	d	*March.*	9	out a Doue, which returned
23	e		8	with an Oliue branch in her
24	f		7	bill, *Gen.* 8.10.
25	g		6	The 24. of this moneth, Za-
26	A		5	chariah was commanded to
27	b		4	prophecie. *Zach.* 1.7. Matthi-
28	c		3	as was elected into the num-
29	d	*Day before the Calends of March.*		ber of the Apostles, *Acts* 1. 26.

Festiuall daies in this moneth, be the 2. called the *Purification of* S. *Mary*, The 24. which is Saint *Matthias* day.

March

3. March, called of the { Latins, *Martius*. / Græcians, *Mouuychion*. / Hebrewes, *Adar*, and is their 12. moneth. } hath 31 daies.

1	d	*Calends.*	The Temple of Ierusalem
2	e		was finished the third day of
3	f	*Nones of March.*	this month, *Esra* 6. 15. In the
4	g		1 of *Esdr.* 7. 5. it is said to be
5	A		the 23. of this moneth.
6	b	*Day before the N.*	The tenth of this moneth,
7	c	*Nones of March.*	Christ was aduertised that
8	d		Lazarus was sicke, *Joh.* 11. 3.
9	e		A feast was celebrated a-
10	f	*Idus of March.*	mong the Iewes, for the o-
11	g		uerthrow of Nicanor, the 13
12	A		of this moneth, 2 *Mac.* 15. 37
13	b		Also vpon the same day all
14	c	*Day before the Id.*	the Iewes vnder Ashueroth
15	d	*Idus of March.*	were commanded to be put
16	e		to death, *Esth.* 3. 13. vpon the
17	f		same day the Iewes had a
18	g		priuiledge giuen them to
19	A		slay all their enemies, *Esth.* 8.
20	b		12. This day also the Iewes
21	c		solemnized for their ioyfull
22	d		deliuerance, *Esth.* 8. 17.
23	e	*Calends of April.*	The 14. day of this month
24	f		was called of the Iewes, Mar-
25	g		docheus day, 2 *Macc.* 15. 37.
26	A		also Purim, as may appeare,
27	b		*Esth.* 9 *verse* 21. 26.
28	c		The 15. also is another day
29	d		of Purim. *Esth.* 9. 21.
30	e		The 16. of this Moneth
31	f	*Day before the Calends of April.*	Lazarus was raised from the dead. *Joh.* 11. 43.

This Moneth hath one festiuall day, called Th'ANNVNCIATION of Saint MARIE, celebrated the 25. of this moneth.

4. April, called of the { Latins, *Aprilis*. / Græcians, *Thargelion*. / Hebrewes, *Abib*, or *Nisan*, and is their first moneth. } hath 30 daies.

1	g	*Calends.*	The first of this moneth, *Noah* vncouered the Arke, & saw earth, *Gen.*8.13. *Moses* reared the Tabernacle, *Exo.* 40. 2.17. the Temple began to be sanctified, 2.*Chr.*29.10.
2	A	*Nones of Aprill.* 4	
3	b	*Aprill.* 3	
4	c	*Day before the N.*	
5	d	*Nones of April.*	
6	e	8	
7	f	7	
8	g	*Idus of A-* 6	The 10. of this moneth, the children of Israel passed thorow the riuer Iordan on dry foote, *Iosu.*4.19. the Paschal Lamb was chosen, *Exo.* 12.3.
9	A	*pril.* 5	
10	b	4	
11	c	3	
12	d	*Day before the Id.*	The 13. of this moneth, the Edict of King Ahashuerosh came out, for the murthering of the Iewes, *Esth.*3.12.
13	e	*Idus of April.*	
14	f	18	
15	g	17	
16	A	16	The 14. of this moneth, the Passeouer was kept, *Exo.*12. 6. *Leuit.*23.5. *Ios.*5.10.
17	b	15	
18	c	14	
19	d	13	The 15. of this moneth, the Israelites departed out of Egypt, *Numb.*33.3.
20	e	12	
21	f	*Calends of* 11	
22	g	*May.* 10	The 16. of this moneth, Hezekiah made an end of sanctifying & purging the Temple, 2.*Chron.*29.17.
23	A	9	
24	b	8	
25	c	7	The 18. of this moneth, the children of Israel walked on dry land through the midst of the red sea, *Exod.*14.29.
26	d	6	
27	e	5	
28	f	4	
29	g	3	The 24. Daniel saw his vision, *Dan.*10.4.
30	A	*Day before the Calends of May.*	

The 25. of this moneth, the feast of S. MARKE is obserued.

May

5. May, called of the { Latins, *Maius.* / Grecians, *Scirrophorion* / Hebrues, *Iiar*, which is their 2. moneth. } hath 31. daies.

1	b	*Calends.*		The first of this Moneth
2	c		6	Moses was commaunded to
3	d	*Nones of Maie.*	5	number the children of Israel.
4	e		4	*Numb.* 1. 1. *&c.*
5	f		3	The 5. of this Month Christ
6	g	*Day before the N.*		is thought haue ascended
7	A	*Nones of Maie*		vp into heauen, *Mar.* 16. 19.
8	b		8	*Luk* 24. 51. *Act.* 19.
9	c		7	They which could not keepe
10	d	*Idus of*	6	the Passeouer at the day ap-
11	e	*Maie.*	5	pointed by the Lord, were wil-
12	f		4	led to celebrate the same the
13	g		3	14. of this Moneth, *Nu.* 9. *ver.*
14	A	*Day before the Id.*		10. 11. So did the Israelites at
15	b	*Idus of Maie.*		the commandement of King
16	c		17	Hezekiah, 2. *Chro.* 30. 15.
17	d		16	The 16. day, Manna rayned
18	e		15	from Heauen, *Exod.* 16. 14.
19	f		14	The 17. day Noah entered
20	g		13	the Arke, and the flood be-
21	A		12	gan, *Gen.* 7. 11. 12.
22	b		11	The 22. fire from Heauen
23	c	*Calends of*	10	consumed such as murmured
24	d	*Iune.*	9	against the Lord, *Num.* 11. 1.
25	e		8	The 23. the Israelites with
26	f		7	great ioy triumphingly entered
27	g		6	into the Castle of Ierusalem,
28	A		5	1. *Mac.* 13. 51.
29	b		4	Noah, the 27. the waters
30	c		3	being dried vp, came forth of
31	d	*Day before the Calends of Iune.*		the Arke, *Gen.* 8. 14. *&c.*

The first of this Moneth is vsually celebrated for the feast of *Philip* and *Iacob.*

6. Iune, called of the { Latins, *Junius*. / Græcians, *Ekatombion*. / Hebrews, *Sivan*, which is their 3. moneth. } hath 30. daies.

1	e	*Calends.*	The first comming of the childrē of Israel vnto mount Sinai, was the first of this moneth, where they abode 11. moneths, and 20. dayes, in which time, all those things were done, recorded in *Exodus, cap. 19. 1. &c.*
2	f	*Nones of June.* 5	
3	g	4	
4	A	3	
5	b	*Day before the N. Nones of June.*	
6	c		
7	d	8	
8	e	7	
9	f	*Idus of June.* 6	
10	g	5	The sixt of this moneth, Alexander that mighty Monarch of the World, was borne, of whom *Dan. c. 11. 3.* doth prophesie. Also, on this day that famous Temple of Diana in Ephesus, numbred among the seuen Wonders of the World, was set on fire by Herostratus. The Iewes likewise kept their Feast of Pentecost on this day.
11	A	4	
12	b	3	
13	c	*Day before the Id. Idus of June.*	
14	d		
15	e	18	
16	f	17	
17	g	16	
18	A	15	
19	b	14	
20	c	13	
21	d	12	
22	e	*Calends of July.* 11	
23	f	10	The 23. of this moneth, the first Edict came out for the safetie of Gods people, the Iewes, against Haman, and the rest of their enemies, *Esth. 8. 9.*
24	g	9	
25	A	8	
26	b	7	
27	c	6	
28	d	5	
29	e	4	The 29. of this moneth, the Arke of Noah, through the increase of waters, was lifted vp from the earth, *Gen. 7. 12.*
30	f	3	
		Day before the Calends of July.	

Festiuall dayes in this moneth, are the 24. which is the feast of S. *Iohn Baptist*. 29. which is S. *Peters*.

7. Iuly, called of the { Latins, *Iulius.* / Grecians, *Metageitnion* / Hebrews, *Thamus*, being their 4. moneth. } hath 31. daies.

1	g	*Calends.*		
2	A		6	The 5. of this month Eze-
3	b	*Nones of Iuly.*	5	chiel saw his visions, *Ezech.*
4	c		4	1. 1.
5	d		3	
6	e	*Day before the N.*		The 6. of this moneth, the
7	f	*Nones of Iuly.*		Capitoll of Rome, counted
8	g		8	one of the 7. wonders of the
9	A		7	world, was burned: and the
10	b	*Idus of Iuly.*	6	mirror of Christian Princes
11	c		5	King Edward the sixt dyed,
12	d		4	the sixt of this moneth, *An-*
13	e		3	*no* 1553.
14	f	*Day before the Id.*		
15	g	*Idus of Iuly.*		
16	A		17	The 9. of this Moneth, Ie-
17	b		16	rusalem, after it had a long
18	c		15	while beene besieged by Ne-
19	d		14	buchadnezzar, was taken,
20	e		13	*Jer.* 39. 2.
21	f		12	
22	g	*Calends of*	11	
23	A	*August.*	10	The 11. of this moneth, Iu-
24	b		9	lius Cæsar, the first Roman
25	c		8	Emperor was borne. Of him
26	d		7	is this moneth called Iuly.
27	e		6	
28	f		5	The 18. of this month, the
29	g		4	Egyptians begin their yere,
30	A		3	*Plin. lib. 8. cap.* 47.
31	b	*Day before the Calends of Aug.*		

The 25. of this moneth is the feast of S. IAMES the Apostle celebrated. and upon this day K. Iames was crowned king of England 1603.

7. Auguſt; called of the { Latins, *Auguſtus*. Græcians, *Boedromion*. Hebrews, *Ab*, which is their 5. moneth. } hath 31. daies.

1	c	*Calends.*		The firſt of this moneth,
2	d	*Nones of Auguſt.*	4	Aaron, 40. yeeres after the
3	e		3	childrē of Iſrael were come
4	f	*Day before the N.*		out of Egypt, died on mount
5	g	*Nones of Auguſt.*		Hor, *Num.* 33. 38. Alſo on
6	A		8	this day, Ezra, with his com-
7	b		7	panie, came out of Babel
8	c	*Idus of Auguſt.*	6	vnto Ieruſalem, *Ezra* 7.9.
9	d		5	
10	e		4	
11	f		3	
12	g	*Day before the Id.*		The 7. of this moneth,
13	A	*Idus of Auguſt.*		Nebuchadnezzar burnt the
14	b		18	Houſe of the Lord, and all
15	c		17	Ieruſalem, 2. *Kings* 25.8,9.
16	d		16	
17	e		15	
18	f		14	
19	g		13	The 10. of this moneth,
20	A		12	ſome thinke Ieruſalem to
21	b	*Calends of Septemb.*	11	haue been burnt by the Ba-
22	c		10	bylonians, *Ierem.* 52.12. *Fo-*
23	d		9	*ſephus* (*lib.* 5. *cap.* 26.) ſaid it
24	e		8	was burned afterward by
25	f		7	the Romanes the ſame day.
26	g		6	Therefore doe the Iewes
27	A		5	on this day obſerue a moſt
28	b		4	ſtrait Faſt, and goe bare-
29	c		3	footed; and ſitting on the
30	d	*Day before the Calends of Septemb.*		ground, reade twice ouer
31	e			the Lamentations of Iere-
				mie.

The 24. of this moneth is vſually called S. BARTHOLOMEWES day.

Sep-

9. September called of the { Latins, *September*. / Græcians, *Maimacterion* / Hebrues, *Elul* which is their 6. moneth. } hath 30 daies.

1	f	*Calends.*		The first of this Moneth *Haggai* the Prophet began to prophecy. *Hag.* 1, 1.
2	g	*Nones of Septemb.*	4	
3	A		3	
4	b	*Day before the N.*		
5	c	*Nones of Septem.*		
6	d		8	The sixt of this Moneth *Ezechiel* sawe another vision. *Ezech.* 8. 1.
7	e		7	
8	f	*Idus of Septemb.*	6	
9	g		5	
10	A		4	
11	b		3	
12	c	*Day before the Id*		The 7. of this Moneth our most noble Queen *Elizabeth* was borne at *Greenewich* *Anno* 1533.
13	d	*Idus of Septemb.*		
14	e		18	
15	f		17	
16	g		16	
17	A		15	
18	b		14	
19	c		13	The 8. of this Moneth *Anno* 73. *Jerusalem* was vtterly with fire and sword destroied by *Titus* the Emperor. *Iosephus lib. 7. cap. 26.*
20	d	*Calends of October.*	12	
21	e		11	
22	f		10	
23	g		9	
24	A		8	
25	b		7	
26	c		6	The 25. of this month *Nehemiah* finished the wals of *Ierusalem. Nehem.* 6. 15.
27	d		5	
28	e		4	
29	f		3	
30	g	*Day before the Calends of October*		

Festiuall daies in this moneth be { the { 21. S. *Matthew.* / 29. S. *Michael.* }

October

October, called of the { Latins, *October*. / Græcians, *Pianepsion*. / Hebrews, *Thisri*, and is their 7. moneth. } hath 31. daies.

1	A	*Calends.*	The 1. of this moneth, the Iewes celebrated the feast of Trumpets, *Leuit.*23.24. the latter Iewes call this day the beginning of the new yeere.
2	b	6	
3	c	*Nones of* 5	
4	d	*October.* 4	
5	e	3	
6	f	*Day before the N.*	
7	g	*Nones of October.*	Ierusalem, after it had bin possessed of Christian Princes 83. yeeres, through mortall dissention, came into the hands of the Sarazens, *Anno* 1187.
8	A	8	
9	b	7	
10	c	*Idus of* 6	
11	d	*October.* 5	
12	e	4	
13	f	3	The 3. of this moneth, some thinke the Iewes fasted for the death of Gedaliah: whereby occasion was offered to bring them againe into the miserable seruitude of the Egyptians, 2. *King.*25.25. *Ierem.*41.1,2, *&c.*
14	g	*Day before the Id.*	
15	A	*Idus of October.*	
16	b	17	
17	c	16	
18	d	15	
19	e	14	
20	f	13	The 10. of this moneth, the feast of Reconciliation was kept. *Leuit.*23.27. So did the yeere of Iubile euery fiftie yeere begin as on the same day, *Leuit.*25.9.
21	g	12	
22	A	11	
23	b	*Calends of* 10	
24	c	*Nouemb.* 9	
25	d	8	
26	e	7	
27	f	6	The 15. of this moneth, the Iewes obserued the feast of Tabernacles 7. dayes together, in memory of the Lords protecting them in the Desart, *Leuit.*23.34.
28	g	5	
29	A	4	
30	b	3	
31	c	*Day before the Ca-* 2	
		lends of Nouemb.	

Festiuall dayes in this moneth are, 18. day, *S. Luke*, 28. *Simon* and *Iude.*

Nouemb.

11. Nouember called of the { Latins, *Nouember*. Græcians, *Anthesterion*. Hebrewes, *Marbesuam*, which is their 8. moneth. } hath 30 daies.

1	d	*Calends.*		The third of this Moneth, Constantius the Emperour, Sonne to Constantinus the great, departed out of the world, *An.* 364. *Hist. tripart in the end of the first booke.*
2	e	*Nones of Nouember.*	4	
3	f		3	
4	g	*Day before the N.*		
5	A	*Nones of Nouemb.*		
6	b		8	
7	c		7	The tenth of this moneth, *An.* 1483. D. Martin Luther, was borne in Islebia.
8	d	*Idus of Nouemb.*	6	
9	e		5	
10	f		4	
11	g		3	The 15. of this moneth, was made a new holiday by Ieroboam without the commandement of God, whereupon hee committed most wicked Idolatry in Dan and Bethel: but he remained not long vnpunished, nor his people vnplagued for the same, as may appeare, 1 *Kin.* 12. *vers.* 32. 33. 1 *King.* 13. 1. 2. *&c.*
12	A	*Day before the Id.*		
13	b	*Idus of Nouemb.*		
14	c		18	
15	d		17	
16	e		16	
17	f		15	
18	g		14	
19	A		13	
20	b	*Calends of Decemb.*	12	
21	c		11	
22	d		10	Queene Elizabeth began happily to raigne for the aduancement of the Gospel of our Sauiour Christ, the 17. of this moneth.
23	e		9	
24	f		8	
25	g		7	
26	A		6	
27	b		5	The 18. of this Month, Titus the Emperour most cruelly executed to death a great number of the Iewes, *Ioseph. lib. 7. cap.* 10.
28	c		4	
29	d		3	
30	e	*Day before the Calends of Decemb.*		

Festiuall daies in this moneth, are the first day. The feast of *All Saints*. The 30. and last day, *Saint Andrew* the Apostle.

December

12. December called of the { Latins, *December*. / Græcians, *Poseidon*. / Hebrews, *Sisleu*, and / Is their 9. moneth. } hath 31. daies.

1	f	*Calends.*	The 15. of this moneth Antiochus placed an abominable idol vpon the Altar of the Lord, 1 *Macc.* 1. 57.
2	g	*Nones of Decemb.* 4	
3	A	*Nones of Decemb.* 3	
4	b	*Day before the N.*	
5	c	*Nones of Decemb.*	
6	d		The 20. of this moneth Esdras exhorted the Israelites to put away their strange wiues, 1 *Esdr.* 9. *vers.* 5. 6. *&c.*
7	e	8	
8	f	7	
9	g	*Idus of Decemb.* 6	
10	A	5	
11	b	4	
12	c	3	
13	d	*Day before the Id.*	The foundation of the second Temple was laid the second of this moneth, *Hag.* 2. *vers* 11. 19.
14	e	*Idus of December.*	
15	f	19	The 25. of this moneth our SAVIOVR CHRIST was borne of the virgin, the yere after the worlds creation, 4018. On which day also Antiochus Epiphanes entred into Ierusalem with a mighty army & spoiled the same, *Ioseph. l.* 12. *cap.* 6. On this day he prophaned the Altar of the Lord, 1 *Macc.* 1. 62. which day also the Iewes kept holy, because thereon the Temple was purged from Idolatry, 1 *Macc* 4. 59.
16	g	18	
17	A	17	
18	b	16	
19	c	15	
20	d	14	
21	e	13	
22	f	12	
23	g	*Calends of Ianuary.* 11	
24	A	10	
25	b	9	
26	c	8	
27	d	7	
28	e	6	
29	f	5	
30	g	4	
31	A	3 *Day before the Calends of Ianuary.*	The 28. of this moneth Herod caused the poore Innocents to be murthered, thinking thereby to haue slaine Christ, *Math.* 2. 26, *&c.*

Festiuall daies in this moneth are the 21. *Thomas* Ap. 25. Natiuity of *Christ*. 26. *S. Stevens.* 27. *Iohn* the Euang. 28. *Innocents*, called commonly *Childermas day*.

¶ A Rule to know how many daies be contained in euery moneth in the yeere.

Thirty dayes hath September,
Aprill, Iune, and Nouember.
The reſt hath thirty and one,
Except it be February alone,
Which alwayes hath twenty eight meere,
When it is no Biſſextile or Leape yeere.

¶ A note of the Moneths, Weekes, Daies, and Houres, throughout the whole yeere.

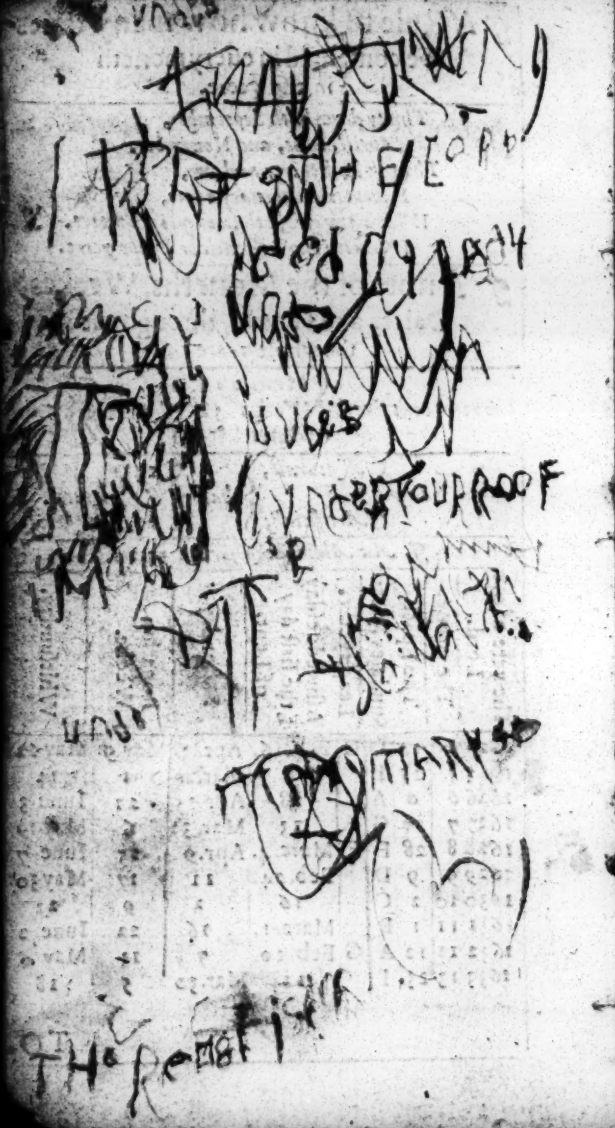
The yeere containeth { *Moneths* 12. / *Weekes* 52. / *Dayes* 365 } *houres.* 8766.

Day { *Naturall,* / *Artificiall,* } *hath* { 24 / 12 } *houres.*

¶ *An Almanacke for ten yeares.*

The yere of our Lord.	The prime.	The Epact.	Sundaies letter.	Leape yeere.	Aſhwednesday the firſt day of Lent.	Eaſter day.	Rogation Weeke.	Whitſunday.
1624	4	14	D	C	Feb. 16.	Apr. 3.	May 9.	May 22
1625	5	25	B		8	Mar. 26	1	14
1626	6	6	A		28	Apr. 15	21	Iune 3
1627	7	17	G		13	Mar. 31	6	May 19
1628	8	28	F	E	Marc. 4.	Apr. 9	25	Iune 7
1629	9	9	D		Feb. 24.	11	17	May 30
1630	10	2	C		16	3	9	22
1631	11	1	B		Marc. 1.	16	22	Iune 2
1632	12	12	A	G	Feb. 20.	7	13	May 6
1633	13	23	F		12	Mar. 30	5	18

TO



TO THE RIGHT vertuous and Godly Lady, the Lady, MARGERY KILLEGREVVE, *wife vnto the right* Worſhipfull, Sr. WILLIAM KILLIGREVV, *KNIGHT.*

IT pleaſed you (RIGHT worthy LADY) heretofore, to affoord this little TREATISE kinde allowance, to enter vnder your Roofe, and to accept it, as a friendleſſe Pilgrime, committed to your ſhelter and protection: and ſuch hath beene the opinion of your ſelfe, the Patrones, touching the ſame, that many others

others to imitation of your kinde acceptance of it, haue likewiſe fauourably cenſured it, and friendly receiued it, not for his ſake that ſent it, to ſeeke friends, but for yours I aſſure me, that ſhewed it and mee friendſhip. And now the Booke (ſimple as it is) beeing diſperſed into the hands of many, with the poore Title of *A poore Mans reſt*, becomes to be more and more richly regarded: And therefore, I could doe no leſſe, after this eighth Impreſſion, but renuew it, and augment it, and recommend it againe vnto your fauourable mutation, nothing doubting, but the longer it [illegible] in the worlds view, the more it ſhall increaſe in your high commendation, that will vouchſafe to countenance ſo poore a Gueſt.

Your Ladiſhips,
euer at commandement,
IO. NORDEN.

To all that are in any distresse; rest, and consolation, in CHRIST IESVS.

I Am out of doubt, by mine own experience, that this little Booke, tituled, The poore Mans rest *shal bring no lesse vnto thee, then the title importeth: if thou faithfully vse it, it offereth thee the meane by perseuerance and practice, to attaine vnto the rest of the soule: not as the rich man, vainly promising rest vnto his Soule through the superfluous fulnesse of worldly blessings, and was sent suddenly to hell: but that rest Christ himselfe promiseth,* Math. 11. 29. *Where he saith:* Take my yoke on you, and learne of mee, that I am

I am meeke & lowly in heart, and ye ſhall finde reſt for your ſoules. *True reſt commeth not by the pleaſures of this life, but by the yoke of Chriſt, namely, by his corrections, which conſiſteth in troubles, in croſſes, in afflictions, in miſeries, in impriſonment, in baniſhment, in things diſpleaſing to fleſh and blood: Why then ſhould we ſeeme to kicke againſt Gods louing chaſtiſements and milde corrections, which as a eaſie yoke he putteth on our neckes, and as a light burthen hee layeth on our ſhoulders? Hee trieth vs but a little while, and will neuer ouer-charge vs if wee ſeeke reſt, and reliefe, and power, and ſtrength to beare it at his hands, and not at the hands of mortall men: whom yet the*

Lord

Lord in mercy vseth to comfort his afflicted Children. Why then couet wee not to bee visited with the rod, rather then to be left to the liberty of this wicked worlds vanities, that are only the baites of confusion? And therefore saith Eliphas, *Iob* 5. 17. Blessed is the man whom God correcteth. *Paul*, 2 *Thess.* 1. 5. *affirmeth, that* it is a token of Gods righteous iudgement to punish his Children here, that they may bee accounted worthy of the Kingdome of God, and that they bee not condemned with the world: and it is a righteous thing with him, to recompence tribulation to them that trouble you, but to you that are troubled, rest, *not the outward rest of the body, while*

it

it abides on the earth though worldly men hold liberty & luſt, and health, and honour and poſſeſſions, and authority, and wealth, and wantonneſſe, and vanity, and fulneſſe, yea and filthineſſe, a ſweet and more certaine reſt, then the reſt, and peace of a good conſcience, which in all the aſſaults of ſinne and Satan, in all trials, troubles and croſſes, in pouerty, ſickeneſſe, taunts, and ignominy, and in moſt beſt bitter miſery, if thou canſt ſay truly with Paul, *Gal.*6. 19. God forbid, that I ſhould reioyce, but in the Croſſe of our Lord Ieſus Chriſt, whereby the world is crucified vnto me, and I vnto the world: *thou ſhalt haue reſt for thy ſoule. And therefore, what if ye be caſt down*

as into the gulfe of disdaine among men, and seeme outcasts in the world, and cast-awayes of the world, for your troubles and trials sake, and because of the want of the worlds glory: thinke it not strange, nor grudge, but reioyce; for it ministreth vnto you occasion to flye worldly confidence, and to take hold of the heauenly promises: it worketh discord betweene you and Belial, *and concord betweene you and* Christ, *raising your thoughts from earth to heauen, because as the body is earthly, and being furnished with the worlds pleasing vanities, is loth to depart and leaue them; so the soule being fettered by naturall and carnall affections, is held also captiue, and cannot lift it selfe vp by the wings of desire of heauenly*

heauenly things, vntill the body be depriued of her delights here, then hath the Soule and inner man scope (sanctified by the Spirit of God) to mount by the wings of Faith to her rest, namely, to a resolute contentation, to abide the Lords leisure and purpose in all things; yea, when wee seeme to bee meerely forsaken of the world, we should neither feare nor bee faint-hearted, knowing that our Redeemer liueth. But as our Lord of life saith, Seeke yee my face, *Psal.* 27.8. Let vs answer with Dauid, Thy face, O Lord, will we seeke. For this is the rest that poore men must seeke; this is the rest that will fill vs better then the Gluttons feast, and is more precious then the health of the body, then the wealth

wealth of the world, then the pleasures of the flesh, the gold of all the Indies *cannot purchase it, the Kings of the earth (by force) cannot obtaine it, nor the wisest of the world comprehend it. But, thou poore man, whosoe thou be, in what case soeuer thou art, poore and needy, sicke and weake, hated and despised, threatned and abused, apprehended and imprisoned, or in what miserable case else soeuer, euen thou shalt attaine vnto this rest, if thou seeke it instantly, praying faithfully; if thou bee patient, and grudge not when thou art visited of the Lord, thou shalt bee merry when others mourne, and thou shalt sing when others lament. And therefore learne of* Paul *in what estate soeuer*

thou be, to bee content. Infinite are the comforts in the Bible, ſearch and yee ſhall adde more and more reſt vnto your ſoules for this little trifle, which I here offer thee, peruſe it, and vſe it: It may mooue thee to meditate, and procure thee to pray, which preuaileth much if it be feruent. The eyes of the Lord are ouer the Righteous, and his eares are open vnto their cryes, 1. Pet. 3. 12. *And therefore caſt your care vpon him, for he careth for you, he will not faile you, nor forſake you, that hath conquered, and hath prouided for you a Crown: therefore fight the good fight, and feare not what man can doe to you.*

Yours in Chriſtian
good will,
Io. Norden.

A familiar Admonition to the CHRISTIAN READER, touching the most comfortable exercise of *Diuine Prayer.*

ESAY 55. vers. 6.

Seeke the Lord while he may be found, call vpon him while he is neere.

THere *are three things, especially to be considered in the true seeking and calling vpon God: The first is* Preparation, *before we call vpon God in prayer. The second is*, Attention *in prayer. The third and last is*, Thankesgiuing *after Prayer.*

A PREPARATION to PRAYER.

AS *touching the firſt, namely,* Preparation, *we may obſerue and vſe a kinde of imitation of men, occaſioned to communicate with* mortall Princes, *who are obſerued to preponder with themſelues; firſt, how to ſhape their behauiour, and externall* geſture: *Secondly, how to frame their ſpeech to gaine* Attention *of him to whom they ſpeake: and how to auoide the cenſure of* indiſcretion, *in the deliuery of what they affirme, or defend. If ſuch curioſitie and carefulneſſe bee neceſſarily obſerued, in our communication with men, whoſe breath is in their noſtrils: how much more obſeruant and carefull*

ought

ought wee to bee, when we addreſſe our ſelues to ſpeake vnto the Maieſty of the immortall God? *To intrude abruptly into the preſence of this great God, and vnaduiſedly to ſpeake vnto him, becommeth not a Petitioner, but bewrayeth an vnſanctified, and an vnprepared heart; rather tempting and diſhonouring, then glorifying of the name of God.*

And therefore before we preſume to preſent our petitions to God, in hope to bee heard; wee muſt prepare our ſelues, not in our outward geſture, onely in eloquence af words and Phariſaicall outward holineſſe: But in rightly ordering and diſpoſing the affections of the inner man; which, if they be ſet on carnall, or earthly vanities, *if our hearts delight in* the fruits of the fleſh, *and* the vnprofitable workes of darkeneſſe: *(though our words bee neuer ſo good of themſelues) we may feare the re-*

ward of Ananias *and* Saphira *his wife, who brought a* part of their ſubſtance *(hypocritically concealing the reſt) and laid that part at the* Apoſtles *feet. So, if wee come vnto God, giuing him good words, keeping backe our hearts, to ſerue our owne carnall and prophane appetites: Shall wee thinke that God will bee content with the leaues of our good words, when we giue the fruits of our hearts to the world? will God take ſuch* hypocrites *by the hands? wee muſt know that vnleſſe wee can truly and vnfainedly caſt off our* carnall thoughts, corrupt deſires, *and* ſinfull affections, *it cannot be that God, who* loueth holineſſe and truth in the inward affections, *can looke vpon vs, as vpon his* children, *who ſpeake vnto him, as to a* father, *with counterfeit words, proceeding from vnſanctified hearts: when we come therefore vnto God in prayer,* wee muſt

muſt depart from all iniquitie, *knowing* that hee heareth not ſinners, *ſuch as the* promiſes *of God cãnot win to obedience, nor his threats inforce to* forſake their ſinnes; *who yet will aduenture to ruſh raſhly into the preſence of God, in a formall kinde of praying with the lips, without any premeditation, preparation, or reformation of the heart at all. Theſe offer* words *for* deedes: leaues *for* fruits: Wolues *for* Lambes; *and all manner, halt, lame, blind, and blemiſhed* ſacrifices, *and yet would ſeeme holy. And ſo, inſtead of a bleſſing, procure a curſe vnto themſelues for their hypocriſie. We muſt conſider that* God is a iealous God and holdeth none guiltleſſe that taketh his name in vaine, *as they manifeſtly doe*, that come neere him with their lips, when their hearts are farre from him. *It is a kinde of ſpirituall adultery, outwardly to ſeeme wholly to be*

Gods, and yet inwardly to bee meere worldlings. Before wee open our mouthes therefore, to God, wee muſt caſt out of the Temple of God (which is our heart) all buyers and ſellers, *as* Chriſt *did out of* the Temple of Ieruſalem: *for as long as our hearts doe harbour the deſires of worldly profits, and carnall pleaſures, about the ſincere ſeruice of God, our heart, the temple of the liuing God, becommeth a den of theeues, that ſtealeſ away all our Godly affections, to ſettle them on* Belial. *Let vs looke vnto* the man Chriſt Ieſus crucified, *by whoſe blood wee are redeemed, by whoſe meditation wee are ſure to haue our prayers heard of God, and granted; eſpecially, if for our further and more perfect preparation, wee can truly obſerue the rule* of Chriſt, *to* forgiue our Enemies, *knowing that if* wee forgiue not our brother that offendeth vs, God will not forgiue

vs that farre more grieuously offend him. *And therefore Christ counselleth vs, that* if we bring our sacrifice to the Altar, *namely, if we intend to pray; and* there remember that a brother hath ought against vs, we ought to leaue our offering before the Altar, *that is, forbeare for the time to pray; and* to goe first, and be reconciled to our brother, & then to come and offer our gift; *namely, our prayers freely vnto* God *in* Christ: *for before wee be vnburthened of all* Rancor, Malice, Enuy, Hatred, *and all other* prophane desires, *it is not onely not auaileable, but lamentable, that so many will (as doe) presume to come before God, with hearts so fearefully fraught with these vnholy affections; and stagger no more to presse into Gods presence, nay not so much, as some that come vnto God with most prepared, peacefull, and most sanctified consciences. Let such* cast

out the bond-woman with her ſonne, *namely*, the old man, the workes and luſts of the fleſh: *and giue entertainment vnto the* free-woman and her ſonne, the new man; which after God is created vnto righteouſneſſe, and true holineſſe; *And ſo recommend our prayers vnto God, the* obiect *of our prayers, in Chriſt the* Mediator *of our prayers, by the* holy Ghoſt, *the Author of all holy Prayers.*

ATTEN-

ATTENTION IN PRAYER.

BEing thus prepared, let vs indeauour to yeeld due and true *Attention* in our Prayers; that is, to giue heed to what wee pray, and with what zeale wee pray: which are the trueſt tokens, and greateſt arguments, that our prayers are liuely, powerfull, effectuall, and of faith; which properties can neuer bee in lip-labour: for there cannot be a more apparant diſcouery of a ranke Hypocrite, then to make outward ſhewes of *Deuotion*, with the geſture and lips, and yet the heart to be buſied in the cogitation of idle, and earthly, and prophane things. And nothing more diſcouereth an idle heart outwardly, then the wandring of the eye in the time of Diuine Prayer: for it is probable, and often found by experience, that the eye withdraweth the heart: and if the eye be inconſtant, the prayer hath not, nor can haue the due *Attention* of the heart: yet it doth not follow, that although the eye be fixed on any certaine obiect,

or

or bee ſhut, that therefore the heart is rightly ſet on God: for oftentimes the eye followes the heart, the cogitation of the hart making the eye to forget its obiect: as when the heart is wandring in the fields of Corne, viewing the heards of Cattell, and flocke of Sheepe, when it is in the Ware-houſe, in the Shop, in the Cheſt, minding bonds and payments, ouer-come with pride, plotting reuenge, oppreſſed with feare, beſotted with pleaſure, intangled with cares, or otherwiſe peruerted by any prophane and vngodly cogitations; Prayers made with ſuch an extrauagant heart, be they in words neuer ſo holy, they are imputed vnto vs as ſinne: for, ſhall wee thinke, that God will heare our prayers, to our profit or comfort, when the thoughts &imaginations of our hearts in the meane time diſhonour him? Many pray in their owne familiar language, and yet conſider no more what they ſpeake (for want of Attention) then if they ſpake in an vnknowne tongue: and yet ſuch men will hold themſelues very deuout, and to haue power in themſelues to pray when they liſt: as if true prayer were of that facility and eaſe, to vtter, as in an idle tale, and as it ſeemes by *Beggers*, that tumble out *the Lords Prayer*, with one breath at a doore, and yet

minde

minde nothing but their almes. Such men are to be pittied, and to be wiſhed better to aduiſe themſelues, before they attempt this ſeruice of God moſt holy, for *Prayer* is an eaſie worke, it is of a deeper ſtraine then a tale, that is but from the tongue to the teeth, from the teeth to the lips, and ſo into the ayre. *True Prayer* is cordiall, and of that force and efficacie, as it conſtraineth the heart to *ſighes*, *groanes*, and *teares*, with ſuch *inward feruency* of holy zeale, as tenters the heart with ſuch internall gripes, as may be truly ſaid, *the renting of the heart.* And the more we feele our hearts thus inwardly ſharply touched: ſo much the more comfort it yeeldeth to the ſoule of the faithfull Petitioner, yea ſuch, and ſo great conſolation, as hee that feeles, it cannot expreſſe it with his toung, be hee neuer ſo eloquent, neither can any conceiue or apprehend the ſweetneſſe of it, that is not exerciſed and experienced in the ſame, for nature apprehendeth it not. *No man can ſay that Jeſus is Chriſt, but by the holy Ghoſt*, and none can deſire *the Spirit of God*, but by *the Spirit of God. Fleſh and blood* cannot ſo much as deſire *ſpirituall things* ſpiritually; for *ſpirituall things are to bee compared with ſpirituall things*, and *ſpirituall gifts* are obtained by

ſpirituall

ſpirituall meanes: And therefore are *words* without the *Spirit*, as naked and bare Incenſe without fire, but being inkindled in the heart, are ſanctified by the holy Spirit of God, who is promiſed to aſſiſt our ſpirits, they are as a *liuely and acceptable ſacrifice to God*, working ſo powerfully with him, through *Chriſts* mediation, as they neuer returne empty of whatſoeuer bleſſing we deſire. Prayer can neuer be effectuall, vnleſſe there be ſome certaine ſpirituall obiect of the minde, to moue the attention of the heart, which obiect is God: and wee muſt conſider, that when we pray vnto him, or yeeld him any other worſhip, that we are not to conceiue him, in the forme of any earthly or heauenly, bodily or ſpirituall creature whatſoeuer: for *in that manner, not to conceiue him, is a degree of conceiuing him aright, according to Maſter Perkins.* God muſt be conceiued of vs in our prayers as ſubſiſting in the whole three *perſons, the Father, the Sonne, and the holy Ghoſt. The Vnitie in Trinitie, and Trinitie in Vnitie*, is to be worſhipped; retaining in minde the diſtinction and order of all the three *Perſons*, without ſeuering or ſundring them, for as they are conioyned in nature; ſo are they to bee conioyned in worſhip. And therefore, hee

that

that prayeth vnto God the *Father*, for the forgiueneſſe of his ſinnes, muſt aske it of him, for the merits of *the Sonne*, and by the aſſurance of *the holy Ghoſt*: and hee that prayeth for the remiſſion of ſinnes to *God the Sonne*, muſt pray that hee would procure the *Father*, to grant him pardon, and to aſſure it by *his Spirit*. Hee alſo that prayeth for the ſame to God the *holy Ghoſt*, muſt pray that hee would aſſure vnto him the remiſſion of his ſinnes, from the *Father*, for, and by the merits of *his Sonne*. Thus muſt wee apprehend the *Trinitie* in our prayers: ſo ſhall we auoide that Idolatrous conceiuing of him, imbraced of ſome, who cannot pray vnleſſe they haue the figure of a humane Creature, to repreſent vnto their bodily eyes, the ſhape of God the *Father* in likeneſſe of an old man, and a *Crucifix*, figuring *Chriſt*, ſuffering on the Croſſe, and the *holy Ghoſt*, by a *Doue*, whoſe worſhip cannot be reputed ſpirituall, but carnall, and their prayers, not heauenly, but prophane. Prayer is a ſpirituall action, proper only to the *Children of God, who are* Saints *by calling, ſanctified in Chriſt*. And they, and none other truly *call vpon the name of the Lord Ieſus*: prophane perſons pray not, though they ſeeme to pray. But moſt happy is that man

that

that commeth vnto God, *Father, Sonne, and holy Ghoſt*, truly prepared, and duly attentiue; he may boldly aske, and confidently aſſure himſelfe, to receiue *grace for grace, and all bleſſings ſpirituall*, without limitation, and all *benefits corporall* needfull. If our prayers be made in vs, by him, who hath promiſed, and hath power to giue what we aske, *ſhall wee thinke he will faile to performe?* The *hope of Hypocrites*, indeede, *ſhall periſh*, and their *prayers* vanith as the ſmoke: becauſe they waite vpon *lying vanities*, and deſire *carnall pleaſures*, and *worldly profits*. But *the Lord will ſurely fulfill the deſires of them that feare him*, becauſe their prayers tend to the ſetting forth of *Gods glory*, to the good of the *Church*, to the remiſſion of their owne ſins, and other mens, to the obtaining of *Gods graces*, to the increaſe of the *vnderſtanding of heauenly things*, that they may *walke before God, and be vpright*, that they may doe *the worke, and bring forth the fruits of the Spirit*. Theſe are the prayers that are THE POORE MANS REST. Theſe are the *prayers* that wound the *Serpent*, and that pleaſe God, bringing *peace* to the *conſcience afflicted*. But (which is to bee lamented) all men are dull by nature: And *the very Elect*, ſometimes weakely diſpoſed to

pray.

pray. And therefore is euery Godly man to vſe all holy meanes, to inkindle their hearts to the right performance of this heauenly duty. And nothing more preuaileth herein, then *Meditation:* whereunto we are alſo very vnapt by nature, and know not how, nor vpon what ground to lay the foundation thereof: yet, if wee can truly frame our hearts to a holy *Meditation*, we ſhall finde that it is the very key that openeth our *dull hearts*, lockt vp vnder *griefe*, vnder *feare*, vnder *trouble*, vnder *perſecution* and *miſery:* and ſendeth forth by little and little, *the fire of true zeale*, which at length becommeth a *great* flame *of preuailing prayers*, which thing they eaſily finde, that are conuerſant in this ſacred exerciſe of *Meditation* and *Prayer:* who yet many times finde themſelues moſt dull, and moſt vnapt to pray, hauing yet an inward deſire thereunto, which *deſire* they cannot containe: but labouring a while in ſilence, ſpeaking inwardly to God in *ſighes* and *groanes*, at length they ſpeake effectually with their *tongues*. Seeing therefore, that all men neede motiues to ſtirre them vp to prayer: let euery man addreſſe himſelfe to the Word of God, or peruſe ſome godly worke of religious men. And although vocally he cannot reade, by reaſon of naturall

turall dulneſſe; yet if his heart can be but conuerſant, and duly attend the ſence, as the eye obſerues the letter, his minde by little and little ſhall mount it ſelfe from *earth* to *heauen*, fixed on the *Trinity*, whence ſhall ariſe ſuch ſpirituall fruit of *faith* and *feruency of ſpirit*, as ſhall fill the ſoule with more ſweet conſolation by inkindled prayer then the tongue can vtter. And to this end (gentle Reader) according to the ſmall meaſure of mine vnderſtanding, I haue prefixed before euery prayer, a *Motiue*, or *Meditation*, touching the ſubſtance and matter of the Prayer following.

THANKS-

THANKS-GIVING after PRAYER.

THe third and laſt duty in this holy exerciſe is *Thanks-giuing*, which cannot but follow ſanctified prayers, and that with ſuch ioy in the *holy Ghoſt*, as it cannot but breake forth into moſt vnſpeakeable inward thankefulneſſe to God, who hath beene ſo graciouſly pleaſed, not onely to forgiue our ſinnes, but to helpe our infirmities by his *holy Spirit*, by whom wee haue had acceſſe vnto the Throne of grace, and found ſuch fauour with *God* in *Chriſt*, as we haue obtained by the holy Ghoſt, both the will and the power to pray. Alſo wee ought *in all things to giue thanks to God*, for euery *bleſſing* and *benefit* we receiue at his hands, according to the counſell and precept of the Apoſtle, who commands vs to *giue thankes alwayes, for all things vnto God, euen the Father, in the name of our Lord Jeſus Chriſt*, Eph. 5. 20. Thus much touching the admonition.

A PRIVATE PRAYER for the Morning.

The MOTIVE.

I Laid me downe and ſlept, and roſe againe, for the Lord ſuſtained mee, *Pſal.* 3. 5. This Confeſſion did holy *Dauid* make (in the glory of God) in the morning, and hath left it to vs, to mooue vs likewiſe to glorifie God, by whom we liue and labour; and by whoſe loue and prouidence wee lay vs downe to reſt after our wearineſſe, and daily trauell, and doe enioy the comfortable benefit of ſweet ſleepe, which hee hath afforded to refreſh all Creatures. And man, the moſt excellent of all other Creatures, receiuing this ſweet bleſſing, and riſing from his bed without thankſgiuing to him that can giue it, or depriue him of it, cannot aſſure himſelfe, whether his ſleepe ſhall turne to his

his good or euill: for the greateſt good thing that wee receiue at the hands of God, turneth to our hurt, if wee bee vnthankefull. But vnto the Godly, to ſuch as feare him, and giue him praiſe, he turneth euen euill things to good. Therefore as *Dauid* ſaith, *I will giue thankes vnto the Lord; his praiſe ſhall bee in my mouth continually, morning and night, and at all times, and for all things*, *Pſal.* 3. 1, 2. Whereby it commeth to paſſe that no danger can annoy vs, for why? *The Angel of the Lord pitcheth round about vs, to preſerue vs ſleeping and waking, if we feare him, and call vpon his Name*, *Pſal.* 34. 7. The poore man therefore cryeth vnto the Lord: *Lord, heare my voyce in the morning, for in the morning will I direct my prayer vnto thee, and will waite till thou heare me and helpe mee*, Pſal. 5. 3.

Lord increaſe my Faith.

A Prayer for the Morning, to be ſaid in priuate.

O My Father, full of power, mercy and loue, how dare I looke vp vnto heauen where thou ſitteſt in Maieſtie and glory? How can I thinke

thinke or hope to receiue any good thing here in the earth, where thou art in thy power and knowledge? for thou, Lord, seest my wayes, and my vanities, and my corruptions, and my sins: yea my thoughts, idle and euill, are before thee: yea, my pollutions and imperfections are such and so great, as I am afraid of thy iudgements, if thou shouldest note all that I haue done amisse: yet like a louing Father, thou hast mercifully preserued mee this night, and vouchsafed mee sweete rest and sleepe, and hast raised me by thy hand, for it is thou onely that preseruest mee, and defendest me whether I wake or sleepe, walke or worke, eate or drinke: yea, thou blessest all these things vnto me, or else they would easily destroy mee. For I a weake Creature, am subiect to the infinite dangers that lurke in the pathes of this euill, and corrupt life. In the night and darkenesse I sleepe, and haue no watch, and therefore easily may I be ouertaken with the dangers of the wicked that [illegible] the light, and practise euill in the night, but that thou the watch-man of Israel, thou sleepest not, but hast a fatherly care and vigilant eye, and louing regard to thy weakest

beſt ones: when they ſlumber beſet with dangers, thou appointeſt thine Angels, and they pitch about them, and they are ſafe. O good Father, I thanke thee for thy infinite bleſſings, beare with my weakneſſe, and waſh me from my ſins, and forgiue mine offences, and direct me in the right way of obedience, of thankfulneſſe, of repentance, and reformation of my life, which is ſtill ſubiect to vanity, ſtill ready to ſlide into one ſinne or other. I am neuer free (Oh Father) from temptations, neuer at true peace, but beſet with continuall enemies within me; my own corruptions fight againſt faith and obedience, wreſting my will and mine affections, from ſincerity to ſin, from a deſire of good things, to euill, from obedience, to rebellion, from truſt in thee, to deſpaire, or to depend on the vaine things of this deceiuing world; which being full of ſubtill baits, & euery where beſet with ſnares to catch my ſoule, and to ſeduce me with dangerous vanities, I flie onely to the ſanctuary of thy loue, to the caſtle of thy prouidence, and to the Harbour of thy ſauing promiſes. Keepe mee therefore, keepe mee, deare Father, as the apple of thine Eye, ſhrowde

shrowde mee vnder the shadow of thy sauing wings this day, and teach mee truth, giue me knowledge and wisdome, and humblenesse, and obedience, and mortification, and zeale, and faith, and hope, and all graces, that may change me from sinne to sanctity, from darknesse to light, and from coldnesse to a more perfect zeale, to serue thee in all things. Teach me, O Lord, teach mee to execute my vocation truly and perfectly, and giue such issue, and blessed successe to all my endeauours, labours, purposes, and proceedings, as I may discharge my dutie in obedience to thy diuine Maiestie, to my brethren in loue and equity, and to my selfe and mine in godly care and true piety. And let thy holy Spirit so guide and gouerne mee this day and for euer, that I may more and more fructifie & increase in all godlinesse: vntill thou shalt cut off this corruptible life: After which (good Father) in the merits of thy Sonne, let me inhabite, and euermore inherite that heauenly City, new Ierusalem, where thou sittest and raignest one God, with whom shall liue all thy Elect in ioyes vnspeakeable for euer. Amen.

O Lord increase our Faith.

A Morning Prayer, where the FAMILY assembles.

OAlmighty God, full of loue and pitty, the chiefest comfort that any sinfull soule can haue: when wee miserable sinners here met together, doe consider of thy great mercy and goodnesse, which we haue euer since our births, and before, found, and daily doe finde at the hands of thy diuine Maiesty, together with our great vnthankefulnesse euery way to thee againe for the same, we must needes confesse, and euen from the bottome of our hearts doe acknowledge, that most vnspeakeable is thy mercy in sparing vs to liue vntill this morning, before this time thou mightest iustly haue consumed vs. But (O deare God) of thy free mercies, before the foundation of the World was laid, thou hast chosen and elected vs for thy Children, and hast, to our endlesse comfort, certified and made knowne the same vnto our spirits, by thy spirit, by whom, and not of our selues, wee now cry vnto thee

Abba

Abba, Father: and for our Redemption, haſt ſent thine owne Sonne to ſhed his moſt precious blood vpon the Croſſe, no other meanes being whereby wee could be ſaued.

Thou haſt by thy holy Spirit wrought Faith in our hearts, to beleeue by him, and in him to be iuſtified before thee, and in ſome meaſure begun the death of ſinne in vs, and wrought our ſanctification; and of thy free fauour wee inioy the benefit of thy Word, the freedome of conſcience, great peace and plenty in outward things with many and infinite other benefits, waking and ſleeping, at home and abroad, in our ſelues and our friends: for all which, in ſtead of thankefulneſſe, wee become the more diſobedient, not doing that we ought to doe, but with pleaſure and profit, with vanitie and ſelfe-loue wee are carried away, ſpending our daies in iniquity, careleſneſſe, and vnfeeling of our ſinne, and there is no goodneſſe in vs: yet is there mercy with thee, O Lord, and pardon vpon repentance. Wherefore, wee here this Morning met together before thy Maieſty, humbly confeſſe our wants, and moſt en-

nirely beſeech thee, for Jeſus Chriſts ſake to haue mercy vpon vs: Haue mercy vpon vs, moſt mercifull Father, and forgiue vs all that is paſt: ſtrengthen vs hereafter, that daily both in bodies and ſoules wee may glorifie thee more then we haue done, yeelding thankes for daily benefits, and ſtriuing in holineſſe and righteouſneſſe to pleaſe thee all the dayes of our life. But becauſe we cannot but offend, and fall diuers wayes, and euery day; good Lord, for thy mercy ſake, pierce our hearts with a feeling of the ſame, and neuer ſuffer vs to goe on with dull and dead ſoules, not ſeeing nor ſighing for our offences.

As a ſpeciall meanes to keepe vs in obedience before thee (O deare Father) worke in vs a continuall remembrance, and an effectuall conſideration that we ſhall not alwayes liue here in this wretched world, that doth much pleaſe vs now, but that a day will come when the trumpe ſhall ſound, the Dead ſhall ariſe, and all wee ſhall appeare before the Tribunall Seate or Iudgement, there to receiue according to our deedes without reſpect of Perſons: oh good Lord, giue vs a remembrance,

byance, and a feeling of that vnſpeake-able comfort, and eternall waight of glory, which at that day ſhall be giuen vnto vs, if in this day wee ſerue and pleaſe thee: and contrariwiſe, euen terrifie our conſciences, and let vs as it were, ſee before our faces the dreadfull Iudgements, and the fearefull Torments, that both in Body and Soule, they ſhall be ſure to haue for euermore, which in this life doe not ſerue and pleaſe thee; but follow their owne fancies and wicked delights: giue vs an hatred of ſinne, and a true loue of righteouſneſſe: bleſſe thy Word euermore with fruit vnto our ſoules, when wee heare it: giue vs a deſire to heare it often, and to practiſe it faithfully and obediently, and keepe our hearts euer free from diſſimulation and counterfeit holineſſe: prepare our hearts diligently to watch for the comming of thy Sonne; make vs ready, fit, and willing to meete him in the clouds, if thou wilt that we liue to his comming: if it pleaſe thee in the meane time to call vs, let vs with ioy yeeld our bodies to the earth, and receiue our ſoules vnto thy ſelfe, vntill the day when both our bodies and ſoules ſhall

be remitted, and be totally glorified with thee in heauen. And let this day be a day of our true reformation and repentance, that wee becomming new creatures, may serue thee in holinesse all the dayes of our liues, yeelding thee most humble and hearty thankes for thy goodnesse to vs this night: let thy mercifull eye looke vpon vs this day, and so keepe vs bodies and soules, that being occupyed in our seuerall callings, wee may be safe by thee from all our Enemies, and liue to thee in feare, that we may die in thy fauour, and liue hereafter with thee in glory: which grant and all things in the meane time necessary for soules and bodies, for Christ his sake, in whose name we aske them, saying as he hath taught vs:

Our Father which art in heauen, hallowed be thy Name. Thy Kingdome come. Thy Will be done in earth as it is in Heauen. Giue vs this day our daily Bread. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs, and leade vs not into temptation, but deliuer vs from euill. For thine is the Kingdome, the power and the glory, for euer and euer. *Amen.*

Let

Let thy mighty hand and out-ſtretched arme (O Lord) be ſtill our defence: thy mercy & louing kindneſſe in Ieſus Chriſt, our ſaluation; thy true and holy Word our inſtruction; thy grace and holy Spirit, our comfort and conſolation vnto the end, and in the end. *Amen.*

The Lord bleſſe vs, and ſaue vs: and make his face to ſhine vpon vs, and bee mercifull vnto vs: the Lord turne his fauourable countenance towards vs this night and euermore. *Amen.*

A priuate Prayer for the EVENING.

The Motiue.

I *will lay mee downe, and alſo ſleepe in peace, for thou, Lord, onely makeſt me dwell in ſafety,* Pſal. 4. 8. *Dauid* by this declareth his owne bodily infirmity, whereunto all men are likewiſe ſubiect, namely, to ſuch debility, as

without reſt and ſleepe they cannot long continue; yet this reſt (as he acknowledgeth) may be a troubleſome reſt, vnleſſe God bleſſe it: for as *Dauid* did, ſo all men lye downe and take their reſt, but all not in peace; for ſuch as lye downe in forgetting God, God leauing them to themſelues, and ſo their ſleepe (in ſtead of peace) turneth into troubleſome dreames, idle and ſinfull imaginations, horrible viſions, and fearefull fantaſies, whereby not onely the body is diſtempered, but theſoule alſo grieuouſly vexed. And therefore, though wee couch vs vpon a bed of Downe, with Curtaines of gold, and Couerings of ſilke, theſe adminiſter not the peace that *Dauid* ſpeaketh of, but God is he that giueth it onely. It is not then the ſweet ſound of Muſicke, or the cradle of pleaſures, that can giue vs that peaceable ſleepe and ſafe reſt that *Dauid* ſpeaketh of, but Prayer vnto God, in faith and true atonement with him in Chriſt, thoughts free from ſinne, and the conſcience cleared, may freely aſſure a man, that when he lyeth downe, God is with him, and when he riſeth vp, God will not giue him ouer; but be his God, louing and merciſull for euer.

A Prayer for the Euening.

My God and Father, louing and al-sufficient, I yeeld thee praise and thankes for thy mercies, in that thou hast this day past strongly guarded mee with thy hand, lovingly refreshed mee with thy fauours, and now safely brought mee to the end of this day, night and darknesse being at hand, wherein all the creatures draw to their rest. And I wretched creature, finding mine owne infirmity and imbecillity, run now vnto thy heauenly fauour, who hast made me of that brittle and grosse matter, as cannot continue without rest after labour, without sleepe after waking, and without comfort after sorrow and griefe: I doe therefore beseech thee, as thou art the Fountaine of all rest, and succour, and health, and helpe, so thou wilt consider mee in my weakenesse, and giue mee strength, see and behold my miseries and bee mercifull vnto mee. And sith the time now is come, wherein I couet rest and sleepe, receiue mee into thy protection, and yeelde mee thy helping

hand, that when this my corrupt lumpe of fleſh ſhall (through the heauineſſe and dulneſſe of ſleepe) bee depriued of mouing and ſenſe, and abieneſſe to helpe it ſelfe, I may be kept ſafe, and ſecurely preſerued by thee, for it is thy ſelfe (Lord) onely that makeſt mee dwell and abide in ſafetie. Thou art my Watch-man when I ſlumber: thou art my Defender when I am in danger: thou art my Caſtle, my Rocke, my Sword, my Buckler, and my Refuge: thou art to me and for me all in all: without thee what am I, but a beaſt that know nothing? but a blocke that feele nothing? but a wretch that can doe nothing rightly? And therefore, deare Father, ſtretch out thy louing fauour ouer the houſe wherein I reſt: let the Angels compaſſe the Bed whereon I reſt, and thy holy Spirit keepe my Soule and Spirit in peace when I reſt, that I may reſt in peace: that I may riſe in peace, and liue in peace: that the troubles of the world diſmay me not, that the ſleights of ſinne deceiue mee not, and that the deuices of the wicked ouertake me not, but as I am weake of my ſelfe, I may be made ſtrong by thy

thy ſtrength; as I am poore of my ſelfe, I may be made able by thy riches; and as I am ignorant of my ſelfe, I may be made wiſe in thee: ſo ſhall my lying downe be acceptable, my ſleepe comfortable, and my riſing vp profitable. In hope of this thy free bountie, louing fauour, and high prouidence, I will lay mee downe and take my reſt: let it be in peace, and (Lord) let it bee vnto mee and all thine (when they reſt) ſweete and comfortable in thee, who makeſt all thine to reſt, and riſe vp in ſafety.

O Lord increaſe our Faith.

An Euening Prayer where the Family aſſembles.

O Moſt high & mighty God, Father and Protector of all things in heauen & earth, before whom all creatures feare and tremble, were it not in that thou haſt commanded vs, neuer durſt wee appeare before thee, ſo corrupt is our nature, and ſo many are our ſinnes. But, good Father, thou doeſt

doeſt bid, and therefore wee obey, thou doeſt call, and therefore wee come, giue vs ſpirits to pray aright. Wee yeelde thee moſt humble and hearty thankes, for all the mercies that euer thou haſt beſtowed vpon vs in body or minde, in our ſelues or in ours, priuate or common, temporall or eternall. Many and marueilous haue they beene, and ſtill are vpon vs: yea, euen (good Lord) paſt finding out. This day what thou haſt done for vs, which of vs knoweth, or is able to expreſſe? Father of heauen, forgiue vs that wee cannot acknowledge them, or praiſe thee for them as we ought, and quicken vs in this duty more and more. Pardon and forgiue vs whatſoeuer we haue offended thee withall this day, or at any time, either in thought, word, or deede, euen our ſecret ſinnes, ſuch as we haue committed and know not of, remit them vnto vs, for Chriſts ſake: change vs (O Lord) and we ſhall be changed: create in vs cleane hearts, and renue a right ſpirit within vs. Breake the ſtrength of ſin, that would ſubdue vs more & more: And (O merciſull Father) ſo frame theſe hearts of ours within vs, that we may more de-

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light to liue according to thy will, then to enioy all the world, and all the pleaſures therein. Lay it often (good Lord) before our eyes, by thy remembring Spirit, that thou haſt not breathed the breath of life into vs, that wee ſhould liue as we liſt, but that in holineſſe and righteouſneſſe, we ſhould walke before thee all our daies. Lay it before vs (O Lord) that the time will come, when the Trumpet ſhall ſound, the dead ſhall riſe, and we, euen we here met together at this time, all and euery one of vs, ſhall moſt aſſuredly ſtand before thy Iudgement-ſeate with naked hearts, with open and vnfolded conſciences, there to giue an account how and what we haue done. Then ſhall all ſuch as haue beleeued in Chriſt, and truly ſerued thee in this life, to their endleſſe ioy, heare that moſt comfortable voice of thine: Come yee bleſſed of my Father, poſſeſſe the Kingdome prepared for you. But woe, woe to all careleſſe liuers in that day, they ſhall drinke the wine of the wrath of God, be tormented in fire and brimſtone before the holy Angels, and before the Lambe. They ſhall haue no reſt day nor night, and the ſmoake of their torment ſhall aſcend

aſcend for euermore. Father of heauen, haue mercy vpon vs, knit theſe hearts of ours faſt vnto thee, and now while wee haue time, giue vs grace not onely rightly to thinke of theſe things, but ſo to walke before thee in this preſent life, as becommeth the Saints. O continue the Word of truth amongſt vs, euer to our comfort. Let the ſeede thereof now ſowne in our hearts, take ſuch deepe roote, that neither the burning heate of perſecution cauſe it to wither, nor the thorny cares of this world, riches, or voluptuous liuing choake it, but as ſeede ſowne in good ground, it may bring forth fruit according to thy pleaſure. O Father, giue vs grace, that wee may heare or finde by thy word, any ſinne that is in vs, we may ſtriue and ſtudy without delay, willingly to performe it. Keepe vs good God, that wee neuer ſwarue for the feare of Man, from our owne true knowledge, becomming ſeruers of time, and denyers of thee. Keepe vs from all hardneſſe of heart, contempt of thy Word, and from all diſſembling of ſincerity. Increaſe true loue amongſt vs more and more. Bleſſe thy whole Church (O God) with graces

neceſſary,

necessary, this parcell of it, our native Land and Countrey: deare Father, blesse it still with continuance of thy truth: lessen in it daily the number of blinde and ignorant Papists, prophane Atheists, and increase the number of thy true children. Preserue vnto vs long aliue, good Lord, if it please thee, our gracious King and Gouernour: multiply the Spirit vpon him and all his, that still more and more, he and they may seeke and set forth thy glory in maintaining Christian religion in all purity, suppressing all vice, superstition, and Idolatry, with all seuerity. Giue vnto him an honourable Councell: giue them graces necessary for such a calling. Blesse all other Nobles, Magistrates, and the whole body of this Realme, with true hearts to thee and to this Countrey. Increase in this our Israel the number of true Watch-men, whose hearts may seeke thee and thy people, and not their owne glory and commoditie. Bring to thy fold by them such wandring remnants as are thine. And (O Lord) be gracious to our kindred and friends in the flesh, lighten their hearts with the Sunne of vnderstan-

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ding, that they and wee acknowledgeing one truth, may glorifie thee in the true and constant profession of the same, all the dayes of our life. Comfort (O Christ) thy afflicted members, whatsoeuer or howsoeuer troubled, and grant vs peace in our dayes, if it be thy pleasure.

Finally, because the night is now vpon vs, and we ready to take our rest, let the bed (O Lord) strike into our hearts a consideration, that the graue is almost ready for vs. Which of vs can tell whether these eyes of ours once closed vp, shall euer open any more againe or no? Lord, therefore receiue vs into thy hands: we all here now commend our selues, bodies and soules vnto thy holy protection and prouidence: keepe vs this night and euermore ready for thee when thou shalt call vs. Heare vs, O Lord, O God, and Father mercifull, in these our petitions, for thy Sonne Iesus Christ his sake, our Sauiour: in whose name wee altogether begge these mercies, saying as Christ our Sauiour hath taught vs:

Our Father which art in heauen, hallowed

lowed bee thy Name. Thy Kingdome come. Thy Will bee done in earth as it is in Heauen. Giue vs this day our daily Bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs, and lead vs not into temptation, but deliuer vs from euill. For thine is the Kingdome, the power, and the glory, for euer and euer. *Amen.*

Let thy mighty hand and out-ſtretched arme (O Lord) be ſtill our defence: thy mercy & louing kindneſſe in Ieſus Chriſt, our ſaluation; thy true and holy Word our inſtruction; thy grace and holy Spirit, our comfort and conſolation vnto the end, and in the end. *Amen.*

The Lord bleſſe vs, and ſaue vs: and make his face to ſhine vpon vs, and bee mercifull vnto vs: the Lord turne his fauourable countenance towards vs this night and euermore. *Amen.*

A Prayer to be vsed in priuate Families Morning and Euening.

Leuit. 26. 6.

If yee truly serue God, yee shall sleepe, and none shall make you afraid.

Lord, prepare our hearts, open our lips, sanctifie our prayers, and increase our Faith.

O Most mighty Lord God, and our most mercifull and louing Father in Iesus Christ, we thy poore creatures, and vnworthy children, humbly present our selues in his name before thy glorious maiestie, acknowledging that wee be most vnworthy to appeare in thy presence, by reason not onely of our originall sinnes, and deepe disobedience, being originally borne the children of wrath, and the least of our actuall transgressions is sufficient to cast vs into hell and vtter perdition, if thou shouldest deale with vs according to the measure of our manifold

manifold iniquities. We therefore doe humbly beſeech thee (O mercifull Father) in the merits of Jeſus Chriſt, freely to pardon and forgiue our manifold offences, both in that wee haue committed and done thoſe things thou haſt forbidden, and left vndone the things thou haſt commaunded. Lord forgiue vs, and remember our ſinnes no more: let them neuer (good and gracious Father) riſe vp in Iudgement to our condemnation. Giue vs full aſſurance of thy mercies, and free forgiueneſſe in Jeſus Chriſt, and let thy holy Spirit from henceforth euermore ſo ſanctifie our hearts, minds, and bodies, that wee neuer hereafter giue conſent to the corrupt motions of our fleſhly affections, and vncleane deſires: and let the liuely light of thy continuall preſence ſo illuminate our darke vnderſtandings, that we may ſtill ſearch for thy will in thy Word reuealed, and giue vs will and power to practiſe and performe all godly ſeruice, duties, and obedience to thee: giue vs feeling hearts, that we may finde out our owne weakeneſſe, and confeſſe vnto thee our infirmities, and that we may boldly in the Name of thy Sonne Chriſt Jeſus

fall downe before thee, calling faithfully and ſincerely vpon thy holy name, for pardon for our former euils, and for grace to reforme ſo the reſt of our wicked liues, that thou maieſt be pleaſed to accept vs anew into thy fauour and fatherly protection.

Grant that we may continually feele in our hearts and conſciences, more and more the vertue and power of the death and reſurrection of our Lord and Sauiour Jeſus Chriſt, & that wee may continually ſtriue againſt, and mortifie our groſſe ſins, and foule corruptions, and grow more ſtrong againſt all euill motions and temptations in thought, word, and deede, and be more and more renewed in the ſpirit of the minde, and feele a continuall increaſe of ioy and comfort in the reading, hearing, and meditating of thy holy and heauenly word, and a feruency of true zeale to ſeeke thy glory, by increaſing more and more in knowledge, and in the hatred of ſinne in our ſelues, and rebuking it in others, eſpecially, in thoſe of whom we haue charge, and in a happy and faithfull going forward in all godly obedience vnto thy will all the dayes of our liues. Direct and ſtrengthen vs, that

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wee may with all faithfulnesse labour to discharge that duty whereunto wee are bound by our seuerall callings, which in thy prouidence either are already, or shall be allotted vnto vs. Hold vs, we beseech thee, by thy right hand, that we fall not into any danger of body or minde.

Guide vs by thy holy Spirit in the pathes of righteousnesse: set continuall watch before our lips, that wee offend not with our tongues. Keepe our eyes from looking any more vpon, and our hearts from seeking after or consenting vnto vanities: shut vp our eares, that they delight not in hearing the things offensiue to thy sacred Maiesty. Rule and gouerne our hearts, that wee may be alwayes studious of good things, and that we may bee alwayes truly inclined to deale faithfully with all men, and inable vs to performe all duties required at our hand by them, and keepe both our hands and feete, that we goe not about, or take any thing in hand dishonourable to thee, dangerous to our selues, or hurtfull to any, and that all that wee thinke, speake or doe, may be to the glory of thy name. Let vs not spend the time, O Lord, of this

this our pilgrimage, any more in wantonneſſe, idleneſſe, or vanity, but in all godly & vertuous exerciſes, alwayes in ſimplicity and ſingleneſſe of heart, and in a good conſcience, as becommeth thy deareſt Children. Bleſſe, wee humbly beſeech thee, and proſper all the labours and workes of our hands, and bleſſe all the Creatures which thou haſt appointed for our vſe, that we may receiue comfort and reliefe in them, and by them in due ſeaſon, by thy bleſſing, and by the daily comfortable vſe of them, be the more moued and ſtirred vp to a thankfull acknowledging thy fatherly goodneſſe, in vouchſafing them vnto vs, which without thy bleſſing, would rather turne to our preiudice then profit, rather to a curſe vnto vs then to our true comfort: therefore, good Father, bleſſe vs to a godly vſing of all to a comfortable vſe for vs.

And forasmuch, good Father, as our duty in this ſacred exerciſe of prayer, bindeth vs alſo to intreate thy Mateſty for all our Brethren and Siſters, members of that body, whereof thy Sonne Jeſus Chriſt is the head, frame in vs a true, perfect, and hearty

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zeale to pray, and heare vs also for them: beseeching thee to raise vp by the Ministry of thy Gospell in all places of the earth, that by the meanes thereof, such as doe appertaine to thy Kingdome, may be daily called home Satan, Antichrist, Sinne and darkenesse may be weakened, and more and more beaten downe in all the world: hold vp & maintaine the scepter of thy Word, where thou hast already planted and aduanced the same, and increase all the meanes by which it may be increased, and confirme, and weaken all the powers that resist or striue against it. Blesse those, O Lord, that indeauour to promote and further it: increase their zeale, wisedome, knowledge and power; him especially, good Father, whom in great mercy towards vs, thou hast made Soueraigne ouer vs, Charles thy seruant, our King, and all his Royall Issue, the Counsellors, Magistrates, Nobility, and the Preachers of thy holy Word; all godly and Christian Families, all true Professors of thy Gospell. Beseeching thee to powre on euery of them in their seuerall Callings, such graces, benefits and blessings,

ſings as are moſt meete for them, wherebd they may all ſhew themſelues thy true and faithfull Miniſters in furthering all ſincerity in Religion, and all pureneſſe and godlineſſe of life, not onely in themſelues, but in others, ſo farre as appertaineth to their charge, publike or priuate. Beſeeching thee alſo to be mindefull to comfort all our afflicted Brethren and Siſters, howſoeuer, or for whatſoeuer they ſuffer; eſpecially ſuch as ſuffer for the teſtimony of a good conſcience. Comfort all them that are preſſed downe with the burthen of their ſinnes: helpe, relieue, ſuccour and aſſiſt all that be in warre, in miſery and affliction, that flie vnto thee for ſuccour. And as, good Father, we doe thus boldly begge at thy hands theſe many and ſeuerall fauours, for our ſelues and others: ſo (Lord) accept at our hands our humble thankfulneſſe which we here yeeld vnto thee, for thy manifold bleſſings and benefits daily ſo louingly and freely beſtowed vpon vs, both inward and outward, ſpirituall and corporall, in number infinite, for goodneſſe vnſpeakeable, and for goodneſſe farre better then wee could either aske or thinke: beſeeching thee

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to continue thy gracious fauour towards vs alwayes, and in all things, that we may still giue thee the glory for our continuall safety and relieſe.

In the Morning;
Adde this.

And finally, wee thanke thee, good Father, that thou hast so graciously kept and preserued vs this night past, and hast giuen vnto our bodies rest, and hast brought vs to the beginning of this day in peace, good Father, pardon whatsoeuer corruption hath taken hold of vs this night: pardon our present dulneſſe of Spirit, coldneſſe of Zeale, weakeneſſe of Faith, and all whatsoeuer offendeth thee in vs: and bleſſe the labours of our hands, and our godly endeauours this day, and make vs rather able to bee helpefull to others that neede, then to be forced to aske, or to bee chargeable to any, by reason of our temporall wants. Grant theſe things, good Father, and all other graces neceſſary for vs, and for euery member of thy Church, for Jeſus Christ thy Sonnes sake: in whose

name wee further pray, Our Father which art, &c.

In the Euening adde this.

WEe thanke thee also, most gracious Father, for that thou hast so mercifully kept and relieued vs this day past: beseeching thee to receiue vs also this night into thy fatherly protection, and keepe our soules, bodies, and goods free from dangers: let thine Angels encampe about vs, guard vs, and defend vs: giue vnto our bodies that competent rest and sleepe, that may bee onely sufficient, and let our thoughts bee euer on thee, in loue, feare, and due obedience and reuerence, that wee may be fearefull to commit the least euill, yea in the darke, which with thee is as the noone day. Watch ouer vs good Father that Satan preuaile not against vs: and giue vs grace to bee alwaies watchfull for the time, when our Lord and Sauiour Iesus Christ shall make his glorious appearance in the clouds, to finish these dayes of time. And at

this time, pardon, O Lord, our weakenesse in prayer, our coldnesse in zeale, & whatsoeuer doth hinder vs from the true publishing of our owne wants and imperfections at full, and thy praise and glory as thou deseruest: encrease our faith, and grant vs, and all thy children, all other graces necessary for soules and bodies, for Jesus Christs sake: in whose name we further pray, Our Father, &c.

A Prayer for the King.

It is God that giueth deliuerance vnto Kings, it is he that rescued Dauid his seruant, from the hurtfull sword. *Psal.* 144. 10.

Take away the wicked from the King, and his throne shall be established in righteousnesse, *Prou.* 25. 5.

WE tender and yeelde vnto thee all possible thankes, O Lord of mercy, King of all kings and Kingdomes of the Earth, for (as a great blessing vnto vs) thou

hast placed ouer vs in this Realme, so pure a guide of true Religion, CHARLES (by thy heauenly prouidence) our gracious King, vnder whom enioying free libertie of the true seruice of thee, wee rest in quiet estate both of body and minde: wee humbly beseech thee, to behold with thy eyes of mercy, the same thy Seruant our Soueraigne Lord and Gouernour, and to replenish his heart with the grace of thy holy Spirit, that hee by the working thereof, being inclined to the setting forth of thy Word, may walke according to the truth of the same sincerely: that wee thy seruants, and vnder thee his Subiects, seeing his godly example, may be ashamed to fall from that true forme of honoring thy Name, which for thy glory, through thy grace, by the rule of thy holy Word, is prescribed vnto vs: and vouchsafe to stirre vp in him zeale of thy glory, and a desire to establish whatsoeuer wanteth in this Church of England, for the increase of true and sincere Discipline: Let no ignorance abide in his Royall heart, but inrich him with diuine and heauenly knowledge: giue him an obedient minde, abounding with all humility

lity towards thy diuine Maieſtie: ſaue and defend him from the tyrannie of forraigne Power, and Authoritie, and from all ſuch as profeſſe not inwardly vnfained zeale of thy Goſpell: Giue him godly Counſellors, and ſuch zealous and true hearted Miniſters of thy Will, that hee and wee may ſincerely ſerue thee in this life, and in the end for euermore raigne with thee in thy heauenly Kingdome, for Jeſus Chriſt his ſake, our onely Aduocate. Amen.

A Prayer for obedience vnto God.

Hath the Lord as great pleaſure in burnt offerings and ſacrifices, as when his voyce is obeyed? Behold, to obey is better then ſacrifice, and to harken is better then fat of Rams, 1. *Sam.* 15. 22.

Paul commendeth the obedience of the Romanes, *Rom.* 16. 19.

Obey my voyce, ſaith God, and I will bee your God, and yee ſhall be my people, *Jer.* 7. 23.

O God, the Gouernour of Heauen and Earth, thou that rulest in the higheſt, that onely canſt doe all things, and raignest for euer: at whoſe becke

the Pillers of Heauen shake, and all Creatures tremble: I miserable creature, framed of the earth, doe with great feare and trembling, prostrate my selfe before the Throne of thy Maiestie, acknowledging and confessing my wickednesse, and wayes, abominable in thy sight. Without thee I thinke not a good thought: without thee I doe no good worke: without thee I am worse then a worme of the earth, yea, a beast in thy sight.

I render vnto thee thankes, O God, that thou hast vouchsafed mee that knowledge, that I may see and know that I am nothing, and vnable to doe any thing without thee. Thou art the Potter, I the Clay: such as thou pleasest to haue me be, such canst thou forme and fashion me: if thou makest me blessed, thou shewest thy mercy and grace; if thou cast me into hell, thou shewest thy iustice, and executest thy iudgement; neither is it my duty to contradict thee, why, or for what reason thou dost it, for thou hast mercy vpon him whom thou louest. These things I consider with my selfe (O Lord) and I feare thy iudgements, & depend only in thy mercy.

For asmuch therefore, as all my safe-

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tie and saluation resteth wholly on thee, and consisteth in thy hand and power, and thou hast shewed thy selfe a mercifull and long-suffering God to ỹ whole world, & hast testified the same indeede, in that thou wouldest thy onely Sonne Christ Iesus (the innocent) should die for our offences, and should wipe away our sinnes with his blood on the Crosse; and since thou hast taught vs in all our perturbations and afflictions to call vpon thee, and craue thy grace and mercy, or that thou wilt giue vs all things, which we shall aske in the name of thy Sonne: I come vnto thee, being dosse and clay, O mercifull and celestiall father, humbly beseeching thee, that thou wilt in the mercy, make of this vnworthy carkasse of mine, an habitation for thy holy Spirit, that though I liue in the earth, I may haue my conuersation holy, as in the Heauens.

O mercifull and most louing father, grant me forgiuenesse of all my sinnes, through the death of thy beloued Son Iesus Christ: make me to please thee, increase in me heauenly vertues, and grant that I may perseuere in the same to the end: increase in mee that faith and loue towards thee, which

thou hast begun in mee, kindle my affections towards thee more and more in liuely obedience, that by thy helpe, and presence of thy grace, I may obtaine euerlasting life (which thou hast promised vs of thy meere goodnesse) to the end I may praise thee, and giue thee thankes in thy celestiall Kingdome for euer and euer. Amen.

O Lord increase my Faith.

A Prayer to bee confirmed in the way of Righteousnesse.

God is the Fountaine of Righteousnesse; and hee that giueth himselfe to righteousnesse, is knowne to be borne of him, 1. *Iohn* 2. 29.

O Gracious Lord God, louing in Iesus Christ, Redeemer of mankinde, who is the Way, the Truth, and the Life, I humbly begge at thy hands, that I may neuer wander nor goe astray from thee, who art the way, neither at any time to distrust thy promises, who are the truth, and performest whatsoeuer thou dost promise: thou art eter-

eternall Life, more to bee desired then any thing in heauen or in earth, by thee wee haue learned the true and direct way to eternall saluation, thou diddest instruct and teach vs readily how to beleeue what to doe, what to hope, and in whom we ought to trust: by thee we haue learned how vnhappy we were borne through our first Father Adam: by thee wee are taught that there is no hope of saluation, except by faith in thee, we take hold of our free redemption and adoption in Christ.

Thou art the onely light, that shinest to all Creatures in the Desert of this World, conducting them through the ignorance of their minds, from the Egyptian darknesse, to that blessed Land, which thou promisest vnto the meeke, and such as follow thee in humilitie. For in vs was nothing but vtter darknesse, who neither could discerne our calamity, neither know from whence to seeke the remedy of our misery. Thou diddst enter into the World in the shape of a Seruant, and diddst take vpon thee our nature, that thy brightnesse might disperse the cloud of our ignorance, that by thy precepts thou mightest direct our feete in the way of peace: by the exam-

ples of thy life in thy humilitie, thou didst limit out a path for vs to immortalitie, making it easie for vs to tread in by thy heauenly way: so becamest thou vnto vs a way that leadeth to life, in which, lest wee should bee wearied, thou hast assured vs by thy promises that in following thy foot-steps, there is an inheritance of eternitie prepared for vs: therefore, whilest we are in this iourney, bee thou a staffe to vs, whereby wee may be sustained in all our wayes: And by the comfort of thy holy Spirit, repaire our strengths, to the end wee may more willingly come vnto thee: and as thou art made a way vnto vs, seclude all errour, become our truth, take away all distrust, and confirme our faith in thee.

And as thou art made life vnto vs, reuiue vs that are dead in sinne, by a liuely knowledge of thee: For it is eternall life to know thee, Father, Son and holy Ghost, to be one true God. Wherefore I humbly beseech thee, O most mercifull Father, to increase faith in mee, who am thy vnworthy seruant, lest at any time I wauer in thy Celestiall doctrine: increase obedience in me, lest I swerue from thy

precepts:

precepts: increase constancy, that walking in thy wayes, I neuer be allured by the inticements of Satan, nor seduced by the terrours, but that I may perseuere in thee who art the true way to life eternall: increase my Faith, that being partaker of thy promises, I may neuer waxe slow or dull in the study and practise of godlinesse, and that I alwaies striue and endeauour for more and more perfection.

Increase thy Grace in me, that being mortified vnto my selfe, I may liue, and haue my conuersation with thee in Heauen, and be incouraged by thy holy Spirit, fearing nothing but thee, then whom there is nothing more to be loued or feared, glorified, or more to bee reioyced in, who art the true glory of all Saints: in whom there is nothing, but full and perfect felicitie.

A Prayer for the assistance of the holy Ghost.

No man can say that Iesus is the Lord, but by the holy Ghost, 1 Cor. 12. 3, 4.

If ye that be euill, can giue good gifts vnto your children, how much more shall your heauenly Father giue the holy Ghost to them that desire him? *Luke* 11. 13.

O Gracious Lord God, who didst send vpon thy Apostles, and others, thy holy Spirit, filling their hearts with grace and wisedome; I humbly beseech thee by thy vnspeakable mercy, that thou wilt vouchsafe to fill my soule with thy grace, and water my heart with the vnspeakeable sweetnesse of thy Loue, in the loue of Iesus Christ thy most dearely beloued.

Send down, Lord, thy holy Spirit, to guide mee, being ignorant, banish by his light the blacknesse of sinne through Christ Iesus, by him refresh my sadde and sorrowfull soule: there is neither wisedome nor strength without thee: vse me therefore by that holy Spirit,

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and I shall bee able to shunne the deceits of Sathan, and to withstand his power.

Thou art not ignorant, that I can doe nothing of my selfe, extend thy favourable hand ouer mee therefore, and grant that I may forsake and vtterly relinquish my selfe, and flie vnto thee. Mortifie in me whatsoeuer is displeasant vnto thy Maiestie, that in all things thou maiest conforme mee vnto thy will, by thy holy Spirit, that my life may bee euer hereafter perfect in thy sight.

O Lord my God, looke vpon me, thy miserable Creature, whose soule sigheth after thee day and night, when shall I come and appeare before thy presence? when shall I enter into that admirable place of thy Tabernacle, the house of my God? O comfort mee with thy presence, that I may take here in this my mortall pilgrimage, the sweetnesse of thy glory, which shall continue for euer. O my God, I long to bee deliuered from all temptations. O eternall fountaine of light, bring mee backe againe to thy eternall goodnesse, by whom I am created, that I may know thine omnipotencie, euen as I am

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know me of thee, and may so loue thee, as I am loued by thee, that I may see and enioy thee in the society of all the Elect, wholiest and raignest together with the Father, and the Sonne, and Trinitie in Vnitie: for euer and euer. Amen.

A Prayer for Sunday-Morning.

Thus saith the Lord: Take heede to your soules, and beare no burdens on the Sabbath day, nor bring it into the gates of Ierusalem: Neither carry foorth burdens out of your houses on the Sabbath day, nor doe yee any worke, but sanctifie the Sabbath, as I commanded your Fathers, *Jer.* 17.21,22.

He that gathered sticks on the Sabbath day, was stoned to death, *Numb.* 15.25, 35.36.

O Eternall God and heauenly Father, I extoll thine infinite goodnesse and mercy, together with thine eternall wisedome and truth, who hast

hast protected me this night, & made me to rest quietly and securely by thy most holy and diuine prouidence. I humbly beseech thee of thine infinite goodnesse, to protect and gouerne mee this day, by thy mighty hand, from all dangers both of Body and Soule: Giue thy holy Angels charge ouer mee, to direct me in all my wayes: driue away the deadly enemie, remoue all offences of this world, mortifie and kill in mee all carnall lusts and euill affections, that they may haue no dominion ouer mee; giue me a sorrowfull heart to bee waile my wicked life, and comfort my soule by a liuely assurance, that thou hast freely forgiuen my sinnes.

Sanctifie me, O Father, this day, I humbly beseech thee, with thine especiall grace, that I may haue decent carriage in my behauiour, true deuotion in prayer, and reuerent attention to heare thy heauenly and holy Word, and that thou wilt please to giue me vnderstanding stored with true deuotion, to obserue, learne and imbrace such things as are necessary to me, for the confirming of my faith in Christ Iesus: raise me (O Lord) by the power of thy resurrection, from sin, and giue

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mee Spirituall rest in the Communion of Saints, that afterward I may keep the euerlasting Sabbath with thee in the Kingdome of Heauen: behold (O Lord) I knocke at the doore of thy mercy, with all my power and strength; beseeching thee to continue vnto mee the right vse of all my senses and limmes, and send thy holy Spirit to beare witnesse to my Spirit, that I am thy childe, and shall be heire of thy glorious Kingdome through the merits of Christ Iesus our Lord: for whose sake I humbly pray thee to grant all those things that I haue prayed for, and haue neede of. Amen.

O Lord increase our Faith.

A Prayer for the hearing of Gods Word.

O Eternall, most high and mighty God, vouchsafe, I humbly beseech thee, to enlighten my darke dull vnderstanding, that thy Word may enter into my soule, and be so receiued of me, as that Ignorance, the mother of disobedience, being put away, heauenly know-

knowledge may enter in, and haue perfect rest and abiding in mee: Giue power, O Lord, to the seede of Truth, that being sowne in my heart, it may take deepe roote, and bring forth, to the comfort of my soule, sixty, an hundred, yea, a thousandfold: and let thy Spirit so guide the lippes of this thy Minister and Preacher, as that he deliuer nothing but the Word of life, with such sincerity and boldnesse, as neither feare nor affection may hinder the same, that we thy flocke may fructifie and increase our knowledge in Faith thereby, and more and more desire to feede at that the Table of thy Word, and bee filled: open my heart, as thou didst Lidyaes, that I may attend with diligence to the Preaching of thy Word. Send forth store of Labourers (O good Lord) into thy Harvest, which by their carefull paines, and faithfull endeauours, may gather the dispersed sheaues of thy Church into thy celestiall Barne, and banish from this wholesome worke all such as are not sent from thee, and come not truly to edifie, but rather to reape their owne gaine, making as it were marchandise of thy holy Word, teaching

in stead of truth, the traditions of men: Lord, vouchsafe grace into the lips of those that are now prepared to declare thy will, & grace into our hearts that are present to heare it, that they by teaching truely, and we by following effectually, may through Christ obtaine of thee remission of our sinnes past, light in stead of darkenesse, peace for trouble, and heauenly happinesse in stead of worldly felicitie, that tasting the sweetenesse of celestiall comfort, wee may despise terrestriall, and after this life ended, enioy the perfect ioyes of eternall felicitie, through Iesus Christ our Sauiour and Redeemer.

O Lord increase our Faith.

A Prayer after the preaching *of the holy Word.*

Blessed are they that heare the Word of God, and keepe it, *Luk.* 11.28.

The hearers of the Law are not righteous, but the doers of the Law shall bee iustified. *Rom.* 2.13.

Be ye doers of the word, not hearers onely, deceiuing your selues. *Rom.* 1.22.

O Heauenly Father, and most mercifull God, seeing that wee haue now

now receiued the benefit of the hearing of thy heauenly and holy Word, by the mouth of thy Ministers, the fruites whereof doe tend to the perfection of a godly life, and a godly life is the way to eternall life in Christ our Lord, vouchsafe, O good Father, we humbly beseech thee, to imprint in our hearts the gladsome and most comfortable tidings, which we haue heard and receiued this day of thee, by the mouth of thy Minister; and grant that in faith vnfained, we may lay vp the same in our vnderstanding and remembrance, lest that forgetting the same, and neglecting the exercise of a godly life, wee bee taken away as trees that beare no fruite, and so be cast into the fire: therefore we most humbly pray and beseech thee, that thou wouldest send vs thy holy Spirit the Comforter, which may retaine the good tydings of the Gospell in our hearts, whereby we may appeare as trees bearing good fruites, and so bee preserued vntill the comming of our Lord Jesus, who will then receiue vs, and giue vs the inheritance which hee hath purchased for as many as beleeue in his most holy Word. Amen.

O Lord increase our Faith.

A Prayer for the Sabbath day at night.

O Euerlasting and mercifull God, I giue thee thanks from the bottome of my heart, that of thy mercy thou hast nourished and preserued mee by thy diuine power, and gouerned mee by thy Word and holy Spirit this day, and all this weeke: yea, and at all other times of my life protected mee by thy power and prouidence: and I most humbly beseech thee for the merits of Christ Iesus, to couer and bury all my vnthrifts, which heretofore I haue committed in thought, word, and deede, against thy diuine Maiestie, in the death of thy Sonne.

Forgiue (O Lord) the euill that I haue committed; supply the good which I haue omitted; supply the good which lost, heale my sores, cleanse my filthinesse, lighten my darkenesse, and alter the whole state of my minde, that nothing may bee wanting to good purposes in mee, nor any thing lurke in mee which may offend thee.

Water (O Lord) the seede of thy holy

holy Word, which I haue receiued this day, with the dew of thy grace, that with sound iudgement, and godly deuotion, I may practise such things as are pleasing to thy diuine Maiestie, and that my heart being alwayes obedient to thy Commandements, I may passe my time in peace, through thy protection. O Lord, stretch out thy hand ouer mee, and of thy accustomed goodnesse defend mee this night: Keepe mee from fearefull and wicked dreames, vnprofitable cares, idle cogitations, and outward violence. Compasse mee about on euery side with thy grace, that when I shall either take care for things of this life, or carefully seeke for those things which appertaine vnto the Kingdome of heauen, I may heare the voyce of thy holy Spirit sounding in my heart from the mouth of the Apostle, The Lord shall relieue thee in all thy necessities, and yeelde thee a Crowne of eternall glory with Christ, his beloued, in the heauens. Grant (O Lord) this, and all other graces meete for mee; euen for Jesus Christs sake, my onely Lord and Sauiour. Amen.

O Lord increase our Faith.

A Prayer to be said before a man begins his Labour, or enter into the execution of any profession.

O Mnipotent God, and most mercifull Father, since thou hast commanded, that all humane creatures shall labour, and eate their bread in the sweate of their browes, while they abide in this life, & yet seeing no man can prosper without thy blessing, or receive any good successe in his affaires, wee humbly beseech thee, that thou wouldest bless our labours in such sort, as thereby we may have iust occasion to confesse thy goodnesse, assistance, and fatherly care, which thou takest of vs.

Let thy holy Spirit (O Lord) bee our guide, to the end we may faithfully exercise the workes of our estate and vocation, without any fraud or deceit: and give vs grace rather to regard the following of thine ordinance, then to satisfie the appetite of our owne sinfull flesh, which couets to enrich it selfe by any meanes whatsoeuer.

Neuertheleſſe, if it bee thy pleaſure to bleſſe and proſper our endeauours, graunt vs alſo therefull diſpoſitions to helpe and relieue ſuch as are in deſtreſſe, according to thy talents beſtowed vpon vs. And let vs keepe within the bounds of humilitie, not puffing our ſelues vp aboue the poore and needy, by that which we inioy by thy bountie and goodneſſe. But if thy good pleaſure be ſo to deale with vs, as to abaſe and impouerish vs farre beyond that which our weake nature can beare, yet vouchſafe to inrich vs, with cleauing faithfully to thy promiſes, whereby we ſhall no way fall into diſtruſt, but rather be more certainely aſſured, that thou wilt neuer forſake vs in the extremitie of our wants and calamities; inable vs to performe truely the duetie of our callings: giue vs the vſe of all our limbes and ſenſes, with an holy endeauour to performe our callings, and patience to attend thy leaſure, to repleniſh vs both with temporall and ſpirituall comforts, reteining thereby daily meete occaſion to giue thee praiſe and thankes, and to expect all things from thee. Heare vs, O Father of mercy, for thy deare Sonne Chriſt

Ieſus

Jesus sake, our Lord and Saviour. Amen.

O Lord, increase our Faith, and blesse our labours.

A Thankes-giuing, or Prayer, to be vsed after a mans labour is finished.

O Most gracious Lord God, I yeeld vnto thee heartie thankes, because thou hast preserued mee from imminent and infinite dangers, which might otherwise haue happened to oppresse, and vtterly ouerthrowe mee, if thou, Lord, hadst not carefully regarded, and kept me from many inconueniences. Wherefore now, O most louing Father, I humbly intreat and beseech thee for Jesus Christs sake, to pardon all the faults wherein I haue offended thee, in the time of my labour or otherwise: correct mee not in thine anger, nor punish mee in thy heauy displeasure: worke in mee so by the power of thy holy Spirit, that hereeforth I may walke in greater integritie, and carefully performe those duties which are

are required in my vocation and calling, to the end, that though I labour with my body, yet in spirit I may be led by thy spirit, to loue, serue, and glorifie thy name in all my doings, words and thoughts.

Direct and guide mee by thy holy Word, in all truth and honest conuersation among men, neuer swaruing from thy commandements, that in the end I may attaine euerlasting life, through Iesus Christ our Lord and onely Sauiour. Amen.

Lord, euermore increase and confirme my Faith in thee.

A generall Confession of sins, and of the vanities of carnall delights.

If wee acknowledge our sinnes, God is faithfull and iust to forgiue vs our sins, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a lyer, and his word is not in vs, 1 *John* 1. 9, 10.

O God Almighty, and all-knowing Father, the Fountaine of all Com-

ſort and conſolation, I confeſſe againſt my ſelfe, as euermore I haue done, that I haue grieuouſly offended thee, by my manifold tranſgreſſions, and haue thereby drawne downe a moſt heauy waight of thine importable iudgements vpon mee; vnder the burthen whereof I cannot but faint and fall, vnleſſe thou ſet to thy helping hand of mercy in Ieſus Chriſt to ſupport mee: for (good Father) I am weake, and cannot beare thy diſpleaſure; I am ignorant, and know not which way to turne mee, vnleſſe thou point out the way vnto mee by thy holy Spirit, directing mee within, as thy Word teacheth mee without. For it is not euery one that heareth, that vnderſtandeth; not euery one that vnderſtandeth, that can practiſe and performe what thou commandeſt: for whoſo is not guided by a better line than that of fleſh and blood, miſtaketh the right path, and treadeth the way of vanitie, whoſe end is death: yet, for the time it is moſt ſweete and pleaſing to the outward man, the man vnſanctified and vnregenerate, becauſe hee loueth to be fed with the dainties of this life, as with honour, preferment, riches, health,

healthy, friends, and worldly delights, esteeming these the earnest penny here of Heauen to come, and that wants, and pouerty, and sicknesse, and enemies, and imprisonments, and crosses, are euen here the entrance into Hell it selfe. So foolish are they (O Lord) and ignorant, whom thou guidest not in thy way. And this hath beene my foolishnesse, and my misconceit of the seuerall estates of men in this life, euen vnto this day. But hauing now found by due triall and experience, the foolishnesse of such as put their delight in these transitory, fickle, and vncertaine vanities, I doe disclaime all confidence in them, and doe heartily and most vnfainedly abhorre and detest the deceiuing baites of temporall and carnall delights, and doe wholly betake mee vnto the sweet sauing sanctuary of thy wisedome and prouidence, wherein, howsoeuer the worldly minded doe contrarily iudge, is truest saketie, happinesse and security: for therein, deare Father, is the true feeling and founded hope of future eternall felicitie: thy wisedome, O Father, is the wisedome of the Spirit, the Spirit the sanctifier of the Soule, the minde

and affections, which being sanctified, begetteth true feare of thee, and that feare is the beginning of that sacred wisedome which guideth and gouerneth the whole man in the blessed way, the way to life, euen vnto Christ himselfe, who is the Way, the Truth, and the Life.

O Lord increase our Faith.

A Prayer for humiliation and sorrow after sinne committed.

O Lord my God, and most louing Father in Iesus Christ, I confesse and acknowledge that mine offences are increased, and my sinnes arr growne vp vnto the heauens, that I am ashamed to lift vp mine eyes to thee, admiring at thy infinite mercy, in forbearing to punish mee, knowing that I am worthy to be swallowed vp, or swept away with some extraordinary and sudden iudgement. And now (O Lord) especially

ly hauing so grossely sinned against thee, and tone so great euill in thy sight: how haue I (vile wretch that I am) wounded mine owne conscience? how haue I laide my selfe open to the malice and enuy of the Diuell? what a disgrace and slander haue I brought vpon my Profession? what an offence and scandall haue I giuen vnto others? what a ioy will this bee to the wicked, that they haue now by mee gotten something to speake euill of? But (aboue all, O Lord) how haue I dishonoured thee, whose fauours haue beene so many, and so innumerable towards mee? I know not how to expresse my detestable sinnes, and the hainous and hideous natures of them, when I thinke vpon thy patience, vpon the meanes of Grace which thou hast afforded mee, vpon the light of knowledge which thou hast giuen mee, vpon the good motions which thou hast from time to time stirred vp in mee, vpon that profession which I make, vpon the sundry vowes and promises of better obedience, with which I haue linked my selfe vnto thy Maiestie, vpon the diuers admonitions (which by thy prouidence I

know) haue beene vsed to mee by thy Seruants, purposely to preuent and stoppe this euill in mee, mee thinketh I may call it Rebellion (which is as the sinne of witchcraft) or presumption in the highest degree. O Lord, I see my sinnes, and know them to bee exceeding great: neuertheless, I cannot so lament them, so grieue for them, so detest and abhorre them as I should. Strike (O gracious God) strike, I beseech thee, my flinty heart, make it euen to melt within mee, at the sight of mine owne transgressions. Settle in it that godly sorrow, which causeth Repentance vnto saluation. Humble my soule vnder thy mighty hand, and suffer mee not to freeze in the dregges of mine owne corruptions: make my head full of water, and mine eyes a fountaine of teares, which may runne downe like a Riuer day and night. O let me take no rest, nor suffer the apple of mine eye to cease: cause mee to powre out my heart like water before thy face, that I may, by all meanes, testifie the vnfained grieke of my Soule, that I haue so displeased thee. And grant (O Lord) that I may not sorrow so much because of hell & condemnation, which

I haue made to be due to mee, but that my chiefe vexation may bee to thinke how I haue abuſed thy mercy, and requited thy exceeding loue, with ſo foule a treſpaſſe. Withall (moſt mercifull God) ſeeing there is mercy with thee, and that thou deſireſt not the death of a ſinner, but rather that he ſhould turne from his wickednesſe, and liue, giue mee leaue to become a ſuter vnto thy grace, not in mine owne name, but in the name of thy deareſt Sonne, the onely Mediator and interceſſor of his choſen; I moſt humbly beſeech thee, for his ſake to haue mercy on mee, O Lord, one drop of his moſt precious blood, ſhall be a ſoueraigne Medicine, to cure my running ſore: his ſtripes and wounds are of an healing nature, O then, I pray thee, purge mee cleane from mine iniquitie, and according to the multitude of thy mercy, wipe away all my vncleanneſſe: let the apprehenſion of my ſinne bee tempered with comfortable application of thy mercy, that I may hold an euen courſe, betwixt feareleſſe ſecuritie, and faithleſſe deſpaire, beholding at once, both my vileneſſe, to humble mee, and the riches of thy grace to renue mee. And (Lord) permit me

not. I humbly pray thee, to thinke it sufficient, that I haue once made some shew of humiliation and sorrow for my fails, but grant I may endeuour my selfe in the performance of these duties, and may euery day renew and increase my repentance, with a deepe detestation of my sinnes, and with a feruent desire more and more earnestly striue to be renewed in the spirit of my minde, that being so cleansed from all filthinesse, both of flesh and spirit, I may attaine vnto perfect holinesse in thy feare, through our Lord Iesus: in whose name I commend vnto thee my Petitions, and for whose sake thou hast promised to deny nothing to thy Seruant.

So bee it.

Amen.

O Lord increase my Faith.

A preparation to the Receiuing of the holy Communion of the *Body* and *Blood* of IESVS CHRIST.

ADAM, the firſt man, was forbidden to eate of one fruit, which was fore-ſhewed to bee mortall, and he did haſten to eate thereof. Wee, the Children of the ſecond *Adam*, are commanded to eate of the liuely and ſauing fruit, the Body and Blood of Chriſt, to our ſaluation; yet, how ſlacke are wee to prepare vs thereunto, and to partake thereof?

The firſt ſtep therefore of true preparation thereunto, is to ſearch the Scriptures, who teach the Myſtery of this holy Communion, and the inſtitution of the ſame, as alſo the ſignification of the outward ſignes, which are Bread and Wine; the things ſignified, the Body and Blood of Chriſt ſhed for all beleeuers: the end of the receiuing whereof, is to retaine the remembrance of the Death & Paſſion

of Chriſt, which he ſuffered for our ſinnes.

By the true receiuing of this ſacrament, we are vnited vnto the loue of God, in, and by the death of Chriſt, the ſecond *Adam*, being ſeparated from him by the fall of the firſt. We are made heires by adoption of eternal ſaluation, in and by, and with Chriſt, which we loſt in, and by *Adam*.

The true receiuing of this bleſſed Sacrament, muſt be in ſincerity, with a repentant heart, and faith vnfained.

And becauſe it is not prouided for ſinners (who comming therevnto vnworthily, receiue their owne damnation) wee muſt before we repaire therevnto, cleanſe our ſoules from all ſin: which cannot be done without diuing into our owne ſoules, with an impartiall ſearch, to find out our ſinnes. Therefore, ſaith the Apoſtle, *Let a man try and examine himſelfe, before he preſume to come to this holy Table, &c.*

It is not fit that wee ſhould come to this holy Banquet abruptly, as men doe to their ordinary feaſts, where they Phariſaically and ceremoniouſly will waſh their hands before they eate; but to this moſt holy Supper wee are not to come without inward waſhing of the ſoule from ſinne: for if waſhed hands prophane the meate

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for the belly, how much more an vnwaſht heart, this ſacred Sacrament, the food of the Soule? Inward examination, impartiall accuſation, and an abſolute condemnation of our ſelues for ſinne, is the beſt preparation to this holy Table. For hee that looketh into, and examineth the hidden prophaneneſſe lurking in the heart, cannot, but (vpon due view of the ſame) accuſe himſelfe of deepe diſobedience to God, which deſerueth death. Finding this, hee cannot but iudge himſelfe worthy to be reiected from the communion of Saints, and ſo condemne himſelfe, that he be not condemned of the Lord: for he that confeſſeth his ſinnes to God, couereth them: and he that coueteth to hide them, increaſeth them. Therefore the Apoſtle willeth all men to *try and examine themſelues*, which importeth repentance, and ſo to eate.

This cauear is no inhibition, but a terrifying of the ſoule, not to preſume to come to this holy Table, without purification and ſanctification.

Herein doth the Lord Ieſus diſcouer his wonderfull loue towards vs, who before he inuites vs to come to this Table to eate, doth inſtruct vs how wee ſhould come, and how we ſhould feede. He layes

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not this Table to ſnare vs, as *Abſalom* did *Amnon*: and yet forewarnes vs, that there is danger in receiuing it, namely, with polluted hands, with hands full of bribery and extortion, to take it with lips defiled with blaſphemy, curſing, and lying; to put it into a ſtomacke gorged with drunkenneſſe and gluttony, and with a heart making no difference of the Lords Body.

We muſt therefore lay aſide all our old ſinnes, and put on the new man, a Righteous, a Holy, and Chriſtian conuerſation and diſpoſition. Wee muſt be holy and heauenly minded towards God, wee muſt be louing to our Neighbours, ſlow in taking aduantages, or renewing wrongs; wee muſt be lowly and little in our owne eyes, meeke and ſober in all our actions.

And becauſe things of ſo wonderfull value are here exhibited and offered to the worthy Receiuers, wee muſt conſider who wee are, how wee are cleanſed of our ſpirituall Leproſie, before we preſume into the company of the Saints to communicate. Wee muſt conſider well, whether vpon tryall made, as afore is ſaid, we can aſſure our ſelues that wee are of the number of thoſe, to whom theſe holy things doe appertaine. For whoſo is prophane in his perſon, and an vnſanctified

ſtified Creature, let him forbeare to come to this holy Table, and let him firſt vſe the meanes of better aſſurance: namely, repentance for his ſinnes, amendment of his corrupt and ſinfull life: let him vſe often zealous prayer to God, for remiſſion of his omiſſions and tranſgreſſions: let him craue the aſſiſtance of his holy Spirit, to aſſiſt him in the beating downe, and mortifying ſinne in him, and that his Heart and Conſcience may bee ſanctified. And when hee is cleanſed, let him ſhew himſelfe to the Prieſt, his Paſtour, and let him take knowledge by his outward Confeſſion of his inward Contrition, not by particularizing of his ſinnes, but by manifeſting his repentance; and then in all reuerence, let him come to this holy Table, let him eate the Bread, and drinke the blood of that Lambe, that taketh away his ſinnes, and will preſent him pure vnto the Lord.

The Lords eye is pure, and can abide no wickedneſſe. The Sacrament is holy; touch it not raſhly. If thou haue not on the wedding Garment of ſincerity, come not: the Lord will finde thee out, and thruſt thee forth of his preſence, among the vnbeleeuers, whoſe portion ſhall be with the Diuell and his Angels.

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Let vs therefore ſearch and examine our wayes, let vs lift vp our hands with our hearts vnto God in the Heauens, and feede on this holy myſtery, the life of our ſoules, in remembrance of Chriſts death, vntill his ſecond comming.

O Lord increaſe our Faith.

A Prayer to be ſaid at the receiuing of the holy Communion.

OH, moſt gracious Lord God, mercifull and louing Father in Jeſus Chriſt my Redeemer, in whom thou art alſo my Father by Adoption, in, and by thy Sonne: my ſoule, O Lord, which was loſt in Adam, bought and redeemed by the death and Paſſion of Jeſus Chriſt, doth earneſtly long, and entirely deſire to bee more and more aſſured, that I am fully and really vnited vnto thee againe in him, and therefore I doe hunger and thirſt to partake of thoſe meanes, whereby that ſweete and pre-

precious vnion may bee confirmed in mee: Increaſe my knowledge more and more of thy ſauing truth, reuealed vnto vs in thy Word, and increaſe my faith to beleeue what thou haſt taught for our ſaluation: let mee take perfect and aſſured hold of my regeneration wrought in mee by Baptiſme, the ſeale of thy promiſe ſet vpon mee, when I knew not thy Law; wherein as I promiſed to forſake ſinne, and cleaue vnto righteouſneſſe: ſo (Lord) let the operation of thy holy Spirit then promiſed, worke in my ſoule a true deteſtation of the workes of darkeneſſe, and loue vnfained to thy celeſtiall and diuine light. And for that thou in Chriſt haſt left vnto vs a ſecond ſeale of thy loue, and our adoption, the Sacrament of the body and bloud of that immaculate Lambe, who for a remembrance of his death, and our free adoption by him, inſtituted the ſame at his laſt ſupper with his Diſciples, and commended thy Saints, diſperſed through the world, through all generations, to this day and for euer, to the end of the world, to communicate of this holy Sacrament, in commemoration of that high and moſt preuailing

uailing Sacrifice, the offering of the Sonne vpon the crosse for our redemption and atonement with thee. And therefore, most louing Father, I come in the name of him, thy Son, not of my selfe presuming, but in all humblenesse; through his merits, vnto this holy Table, to partake with the rest of thy Saints by adoption, here at this time gathered together, of this holy and heauenly banquet; humbly begging at thy hands for his sake, that it may please thee to prepare my heart, which of it selfe is not onely dull, but prophane: teach mee, being of my selfe not onely ignorant of that sacred Mystery, but too much knowing sinne: Sanctifie mee by thy holy Spirit, who of my selfe am not onely corrupt, but wholly proue to euill euermore, and consequently vnworthy to eate at this holy Table, to partake of thy loue so vnspeakeable: Oh forgiue me, Father, & in thy Christ here represented vnto vs, ingraft in mee a liuely assurance that my sinnes are done away by his blood: giue mee faith to beleeue in him, who by faith is made ours, and we in him, thine by adoption: elected euen of thy free mercy, and made heires with Christ Jesus of

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eternall glory: whereof this holy myſtery is the moſt aſſured pledge: Oh make mee a worthy partaker of ſo precious a benefit.

And for that ſinners, Lord, are not admitted to this ſacred banquet of ſauing foode, where ſhall I appeare, whoſe ſinnes drew downe from Heauen, him, whom thou moſt dearely loueſt, and betrayed him to the Croſſe: how then ſhall I preſume to appeare in this holy aſſembly, appointed for the Saints onely: a Table of ſanctitie, whereof none partake, but ſuch as are free from ſinne? Who then (Lord) dare preſume to eate of this bread, or to drinke of this Cuppe? onely thoſe whom thou haſt called, who though ſinners by nature, yet are they thy children by Grace, and ſo their ſinnes are not imputed vnto them, for whom Chriſt by his death hath ſatisfied, (apprehended by faith, ſhewed foorth in newneſſe of life) and wrought in vs by his righteouſneſſe, in whoſe name accept mee (good Father,) and let the garment of his innocency couer my ſinnes, and ſo let mee come to this holy Table. And as a new man, ſhaped in holineſſe and righteouſneſſe, let mee

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euermore henceforth walke before thee, and more delight in thy Commandements, then in any, or in all worldly things: let mee by thy power bee powerfull ouer Satan: let his inſtigations neuer preuaile in mee, and let all corrupt affections die in mee, and let mee wholly die to ſinne, and liue to righteouſneſſe and true holineſſe.

And for that I liue among men of diuers diſpoſitions, giue mee grace to loue all, but to couet to converſe onely with ſuch as are thine, as neere as I may: to revenge mee of none, but to forgiue all wrongs and iniuries, and ſo farre to forget them, as I may ſtudy and endeauour to doe good vnto all, eſpecially to ſuch as are of the communion of Saints. And enlighten mine vnderſtanding more and more, that I may ſee and conſider alwayes mine owne weakeneſſe, wants, and imperfections, that I may ſo much the more beare with others, by how much I cannot but confeſſe I come farre ſhort of my duty to thee: whoſo offendeth mee moſt, I offend thee much more. And therefore, good Father, frame in my heart loue vnfained, true patience, and liuely obedience. Leaue

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me not either to the dulneſſe, peruerſe-neſſe, or pride of mine owne nature, or to mine owne corrupt will, make mee little and lowly in mine owne eyes, and giue mee humbleneſſe of ſpirit, and indue mee with all heauenly vertues, that I may reſemble my firſt eſtate of innocency, and let my preſent eſtate of grace come neere to reſemble thy dea-reſt children: yea, thy ſelfe, who as thou forgaueſt vs in him, that was Lord of all, and for vs became as a ſeruant, and by his bloud waſhed away our ſins, offering his moſt innocent body, a ſa-crifice for our ſinnes; whoſe rent body and ſpilt bloud being heere repreſented vnto vs by bread and wine: I doe moſt humbly pray thee, that wee may be ac-cepted worthy receiuers of his true body and bloud ſignified thereby, and that we may feele euen inſtantly, a re-newing of our mindes, our hearts to be changed from all corrupt affections, and our ſoules ſwallowed vp with the due contemplation of this moſt ſacred myſtery, wherein thou giueſt vs not onely thy viſible creatures of bread and wine, to refreſh our weake bodies, but thine owne Sonne, to ſaue our ſoules and bodies. Oh, who is wor-

thy

thy to open the booke of this ſo high and ſo heauenly a myſtery? not the worldly wiſe, nor the great learned, nor the moſt glorious in the world; onely the poore in ſpirit, the humble and meeke, ſuch as truly hunger and thirſt for their Saluation, in and by Chriſt. They onely aske, ſeeke, and knocke, they receiue knowledge and finde mercy: and they are accepted into this heauenly ſocietie, ſeeing yet but in part, knowing yet but in part, feeling yet but in part, receiuing but in part, glorying but in part, and where they yet praiſe thee but in part. But thou haſt promiſed, that we partaking of thee in this life, after this life wee ſhall fully enioy thee, in, and by Chriſt in the heauens: to our euerlaſting comfort, to our ineſtimable glory, and endleſſe praiſing thee in him, whom here we ſee by the eyes of our Soules in faith, on whom we depend in faith, and of whom we here partake in faith; which faith (O Lord) increaſe more and more for euer in vs all. Amen.

A Thankesgiuing after the receiuing of the holy Communion.

IEsus Christ our true Soueraigne and eternall sacrifice, thou art seated at the right hand of God, vpon the Throne of Maiestie in heauen, hauing the administration of all goodnesse to come, and of the true Tabernacle which is not made by hands.

Thou entredst once (by thy precious blood) into the holy places, and hast obtained for vs eternall Redemption, by sacrificing thy selfe vnto thy Father, to cleanse our consciences from all dead workes, to the end we might serue the liuing God.

Wee giue thee thankes with all our hearts, because by willing obedience to thy Father, thou didst suffer a most ignominious death on the Crosse, for vs poore, miserable, and wretched sinners, and hast instituted this blessed Sacrament for an eternall memory of thy faithfulnesse, and fauour on our behalfe, leauing it likewise as an earnest-penny, seale, or testimony, as for the remission of our sinnes.

Thou

Thou haſt called and brought vs to the Communion of this wonderfull feeling, to the end that wee might refreſh our hungry ſoules, languiſhing and thirſting after life euerlaſting.

O Lord my God, great is thy loue, thy mercy vnexpreſſable, and thy grace vncomprehenſible. Thou deſpiſeſt no perſons, comming to this Banquet, except they exclude themſelues, or intrude thither vnworthily.

If any one doe hunger or thirſt, here he is fully ſatisfied: ſuch as are in neceſſitie, may here finde the riches and treaſures of Life: the deſolate, heere meete with comfort: the ſicke, here find Phyſicke, and health for their ſoules: ſuch as are ouer-laden with their ſins, are here diſburdened in their conſciences, and other which are aſſailed by Death, doe here meete with life that cannot bee moleſted. Helpe vs then, O good God, that this bleſſed Sacrament, which we haue receiued, may auaile vs to our ſaluation: and that hereafter we may attaine the fulneſſe of our hope, without any wauering, becauſe thou art faithfull in all thy promiſes, and let vs care one for another: giue vs grace to loue all, but

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couet onely the ſocietie of ſuch as either may ſtirre vs vp more and more to godlineſſe, or that wee may win them to more knowledge of, and obedience to thee, and that we may in a holy and heauenly vnion often aſſemble our ſelues at this holy and ſacred banquet, comforting one another in thee, hopefully looking for thy bleſſed appearance in the clouds for our full and finall redemption. Amen.

Lord increaſe our Faith, and renew a right ſpirit within vs.

A Motiue to the Prayer following againſt Temptation.

FOraſmuch as no man is free from Temptation, it is a neceſſary exerciſe for the children of God to pray daily to bee ſtrengthened againſt the ſame, for if the Diuell ſpared not to tempt Chriſt, *Mat.*4.1,3. *Mark.*1.12,13. he cannot but tempt vs. And as he began with Chriſt, knowing him to haue long faſted, & deemed

deemed him ſo deſirous to eate, as hee would haue done any thing to haue had Bread, as *Eſau* longed for his Brothers pottage. And as hee himſelfe in the beginning fell by ambition and vain-glory, hee thought it had beene the humour of Chriſt likewiſe to deſire terrene glory: according therefore to theſe two occaſions he tempted Chriſt, to accept of both, or either of them. But hee had no aduantage againſt Chriſt, but fifteth and findeth man of another inclination, wholy and altogether corrupt; and ſo prone naturally to ſinne; as there reſteth in all men ſome peculiar humour, and a kinde of priuate and commanding ſinne, which ſo farre commonly ouer-ruleth the affections, as whenſoeuer it offereth it ſelfe, it eaſily draweth conſent euen of the whole man, as *Nabals* couetouſneſſe, whom the rich doe imitate, who although they might be free from all other ſinnes (as they cannot be) it were ſufficient to condemne them: ſome are wholly ouercome, and make drunkenneſſe their whole delight, ſome bribery and extortion, ſome whoredome, ſome wantonneſſe. And theſe and ſuch like ſins, are, as it were, the Baliffes and Stewards of the houſes of mens hearts, which who ſo embraceth, and holdeth

holdeth them ſo deare, as he will not endeauour to bee freed of them, is not the childe of God. And therefore this prayer following may be vſed of all men to that end, although hee would bee aſhamed to confeſſe it before men. God already knowing it, his confeſſion to him ſhall more and more make a way for repentance, and obtaine ſtrength to reſiſt the Diuell in his temptation, who obſeruing our inclinations, bending his temptations accordingly: and hauing wonne but the outerward of our hearts at the firſt, a bare conſent; he then will viſit oftner, vntill he haue made cuſtome ſo ſtrong, as it becommeth an habit, or as it were another nature: So that a man may as well endure the plucking out of his eyes, as the ſhaking off of that accuſtomed ſinne. And therefore it behoueth all men to bee watchfull againſt Satan, and to reſiſt him by Prayer.

A Prayer againſt Temptations, eſpecially fit for a man that *findeth in himſelfe a continuall* ſtrong inclination to any particular ſinne.

O Gracious God, and moſt louing Father, who in the beginning didſt create man to thine owne image and likeneſſe, in all ſinceritie, and didſt place him (in the holy eſtate at his innocency) in the ſweete garden of all heauenly and earthly delights, and in thy ſuper-aboundant mercies didſt ordaine all thy creatures in Heauen and Earth to doe him ſeruice: O what was man, that thou hadſt ſuch reſpect vnto him? And yet how ſuddenly (Lord God) did hee fall from that eſtate of originall grace? how groſſely did hee diſobey, and rebell againſt thy will reuealed vnto him? By whoſe fall all corruption entred, where before was nothing but ſanctitie: by whoſe corruption the Earth became corrupt, and all things in the Earth began to diſobey him for whom they were created, as hee diſobeyed thee by whom

whom hee was created. And by his tranſgreſſion, all that haue proceeded of him by a lineall originall pollution, haue all defiled their waies, and all men by nature are likewiſe ſo farre tainted with that firſt offence, as infinite offences are bred in euery man by that offence: as I, for my part (good Father, againſt whom that firſt ſinne was done) do acknowledge, that I feele the force of that originall corruption, working ſo ſtrongly in mee, that I cannot but accuſe my ſelfe to be the moſt vile, and vnworthieſt of all Adams iſſue: for I cannot otherwiſe iudge of my ſelfe, when I looke into, and ſee, and conſider what I am, and how I am inclined to ſinne, I cannot but confeſſe, what I cannot hide from thee, who ſeeſt the moſt ſecret and moſt couered thoughts of the heart, much more then the deeds of darkeneſſe, which I commit, to whoſe all-ſeeing eies the darkeneſſe and light are all one, and therefore findeſt out all my ſins, whether they be in thought, intent, or action. And although euery ſin bringeth death, yet is there a promiſe vpon repentance, that they ſhall be forgiuen. But (Lord) among many ſinnes re-

maining in mee, thou ſeeſt one principall, and as it were, a raigning and commanding ſinne in me, whereunto I am drawne by the continuall violence of that neuer-ceaſing aduerſary Satan, who worketh my more corruption, and by my corruption, polluteth mine affections, and mine affections breede ſo ſtrong an inclination to that odious ſinne, that I am weake to performe what thou commandeſt, and ſtrong to effect what thou forbiddeſt. Therefore (good Father) kill all, and eſpecially this ſinne, that hangeth ſo faſt on mee, that it raigne no longer in mee: for I feele it a heauy and loathſome burden vnto my ſoule, which I cannot ſhake off, as of mine owne power, but by the ſpeciall working and ſtrength of thy holy Spirit, who worketh true repentance. O worke true repentance in me, and make ſinne more and more loathſome vnto mee: for thou ſeeſt (Lord) that I commit all ſinne, as it were againſt my will. Giue me therefore power to bridle all my corrupt affections; the conſideration whereof grieueth mee, and a heape of feare poſſeſſeth my Soule, deſpaire preſenteth it ſelfe before mee, which would vtterly deuoure

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all hope of reconciliation with thee, did not thy Word & Promise finally assure mee, not only of free pardon for all that is past, but of power also to withstand Satans future assaults, in the blood and merits of Christ Jesus thy Son my Saviour, yet not without my true and serious repentance, which also is thy gift. O worke in mee true repentance, giue mee grace to withstand all temptations. And although I shall neuer so mortifie my corruptions, but some dregs will remaine, and breake forth, yet kill the strength of this and all other sins in me, that I may bee able truly to assure my conscience, that what I would doe, that I doe not; and what I would not, that I doe: that thy free fauour and loue in Jesus Christ, working in me, for me, and by my faith, obedience, and a renued heart, may worke and preuaile in mee, to the withstanding of the tempter and his temptations, suppresse my corruptions, and their fruits, and make mee to become more and more holy by the imputed holinesse which to thy Sonne, by promise, is mine: to whom with thee and the holy Ghost bee ascribed all honour and praise for euer, Amen.

Lord increaſe my Faith, and giue me true repentance for my ſinnes, and power euermore to reſiſt them.

A Prayer for a proſperous Iourney.

O Lord, in whoſe hands all things and all men are, the Guide and Protection of all that beleeue and come vnto thee, I come (Lord) vnto thy diuine Maieſtie, begging at thy hands pardon for my ſinnes, which I doe confeſſe to be very great, and worthily may pull downe a great and weighty burden of thy Iudgements vpon mee, and nothing can truly proſper with mee, vntill I bee reconciled vnto thee in Chriſt, in whom thou art ſo well pleaſed, as whoſo in him commeth vnto thee, neuer departeth emptie of ſome bleſſing or other: and therefore I now, good Father, vnder thy fauour, by thy permiſſion and Fatherly furtherance, intending to take my iourney, doe beſeech thee to pardon my ſinnes: and grant that before I betake mee to my trauell, I may feele in my conſciences liuely

liuely assurance that thou hast forgiuen mee, and that I am reconciled vnto thee, and at peace with thee, that so I may bee assured, that as thine holy Angell went with the seruant of Abraham, and prospered his iourney; as an Host of Angels were present with Elisha, to defend him from the King of Aram, and as thine Angels comforted and conducted Iacob in his iourney: so thou wilt send thine Angels with mee, that they may take charge of mee, conduct mee, guide mee, and prosperously speede my iourney, and giue good successe vnto the occasion of my trauels: for I doe confesse and acknowledge, that it is not in the wisedome, the art, power, or prouidence of man, either to preuent the dangers, which in diuers manners doe lye hid and concealed from the wisest, till they fall; neither to performe his iourney, or to accomplish the occasion of the same prosperously: and therefore, vnlesse thou maiest be pleased to assist mee with thy grace, to support mee with thy hand, to defend mee in thy mercy, to blesse me in thy loue, and in thy prouidence to comfort mee: I cannot but confesse, that my iourney cannot bee prosperous, my selfe

in body or ſoule ſafe, nor the buſineſſe whereabout I goe, come to good effect. Sith therefore, good Father, thou haſt made vnto all men that come vnto thee, an aſſured promiſe, that thou wilt neuer faile, nor forſake them, but wilt command thine Angels to take charge of them, that nothing ſhall hurt them; and that thou wilt be with them in the way they ride or goe, in the houſe wherein they reſt, or refreſh them, and wilt enable them to performe that which they intend, better then they haue either skill or ableneſſe: bleſſe mee, I beſeech thee, with ſuch wiſedome, will, power and diſcretion, as I may ſo performe my iourney, and the occaſion thereof, as may bee to the diſcharge of my dutie to thee in true obedience, to man in a good conſcience, and to my ſelfe in a due regard of the reliefe of mee, and ſuch as thou haſt giuen mee: and withall, moſt gracious Father, ſith that thou haſt ordained thy Creatures to ſerue to my vſe in this my iourney, bleſſe them (I beſeech thee) with ſtrength and power to performe the ſeruice for mee, which the neceſſitie of my iourney requireth, that my iourney being ended, and my buſineſſe duly effected,

effected, I may returne the praiſe and glory to thy moſt holy name in Chriſt: to whom with thee and the holy Ghoſt be aſcribed all honour, power, glory, and dominion for euermore. Amen.

Lord increaſe my Faith, and proſper my Iourney.

A Motiue to the Prayer following againſt Enemies.

IT is the nature of carnall men to hate their Enemies, and ſeeke all meanes poſſible to be reuenged of them: wherein they offend the Maieſtie of God, and make him their enemy: and hee hath ſaid, *Vengeance is mine*, Rom. 12. 19. And therefore we muſt take heede, wee take not the office of God vpon vs, in taking reuenge of our Enemies, either by our owne ſword, or by any ſiniſter meanes, but to appeale vnto the Chriſtian Magiſtrate, who beareth the ſword to right the wrongs done vnto his Children. We muſt leaue the reuenge to whom it belongeth, and ſeeke to be, and

to continue at peace with God, without which no Creature can bee at true peace with vs. And being reconciled to him in Chriſt, we ſhall not neede to feare our enemies, for hee will make our Enemies to feare vs, as he mad *Eſau* to feare *Jacob*, *Geneſ.*35.5,6. If we walke in his commandements, and obſerue his Lawes, among many other bleſſings, *wee ſhall chaſe our Enemies, & they ſhall fall before vs*, *Leuit.*26. 7,8. *Deut.* 11. 23. 25. & 28. 1,7. And hee will deliuer our Enemies into our hands, if it be expediēt, or our cauſe being heard before the Magiſtrate, hee will giue cenſure with vs, and make vs to reioyce ouer them that would triumph ouer vs. And therefore in theſe croſſes of Enemies, wee muſt flie vnto God by prayer, as *Dauid* in many of his Pſalmes ſheweth himſelfe to haue done, & eſpecially in the 35. *Pſalme*.

If therefore thy cauſe be iuſt, and thou be vniuſtly purſued, feare not, for God will not faile thee, nor forſake thee.

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A Prayer againſt the power and practice of Enemies, who *ſlander and purſue a man, either* without a cauſe, or in a matter *which he cannot reconcile.*

INcline thine eare, Lord, vnto my prayer, and hearken mercifully vnto my complaints, for thou ſeeſt how man intendeth miſchiefe againſt mee; many lay ſnares for mee to catch mee, that they may take mee, and ſo deuoure mee, but thou art my truſt, I will not feare what man can doe vnto mee: yet, good Father, iudge and reuenge my cauſe, let them not triumph ouer mee that hate mee without a cauſe: ſay I, without a cauſe? yea, Lord; without cauſe committed againſt them, vnleſſe thou calling to minde my ſinnes committed againſt thee, doeſt ſtirre them vp to be inſtruments of thy wrath againſt mee: ſo am I indeede inexcuſable, for I doe confeſſe, that I haue tranſgreſſed thy Lawes, I haue done euil in thy ſight, but to theſe men (Lord) what haue I done? my conſcience is cleare of all deſire to offend them: and

therefore, Lord, let their malice come to an end, if not, Lord, giue mee Faith in thee, and patience to indure them for thee, whom indeede I haue offended. They trauell in mischiefe, thou art mercifull; they conceiue wickednesse, and bring forth lyes, but thou art righteous, the God of truth: my defence is in thee, and therefore, though they digge pits for mee, they shall fall in themselues, and be taken in the same that they themselues haue laide. Their mischiefe shall returne vpon their owne head, and their cruelties vpon their owne pates, although in their pride and malice they boast themselues, as if they had already destroyed mee. Vp, Lord, therefore, and defend mee, let them not preuaile against mee, rather let them relent or perish. They thinke in their hearts, as it seemeth by their insolence, they shall neuer be remooued, and thou seest it; thou beholdest their wrong done vnto mee: take my cause therefore into thine owne hand, for thou iudgest right, and helpest such as suffer violence. Oh, breake the arme of the wicked and malicious, who bend their bow, and make ready their arrowes vpon the string,

that

that they may ſecretly ſhoote at them which are vpright in heart: they ſhoote out their ſharpe and malicious accuſations, bitter words, and ſlanders againſt mee: yet, Lord, of thy mercy it is, that though they hit mee, yet they wound mee not deadly, their hatred and malice tendeth but to the hurt of my body, not being able to touch my ſoule: and therefore, if they ſhould preuaile, their conqueſt were ſmall, but my ranſome is their owne ruine: curbe them, good Father, and bridle their wicked deuices: ſet mee at libertie, whom theſe wicked men would hold for euer ſnared. I reſt vpon thy prouidence to bee defended: I ſeeke not reuenge againſt them: vengeance is thine, thou wilt reward: but were I inclinable to reuenge, they are more mighty then I, more carnally politicke then I, more befriended of the world then I, and yet as Eliſha ſaid vnto his Seruant, there are more with vs then with them: for thou pitcheſt an Hoaſt of Angels about ſuch as are thine. Therefore, I will neuer feare what theſe men can doe vnto mee, either by fraud or force, openly or ſecretly: for thou who iudgeſt rightly wilt

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turne all their malicious deuices to worke for my good, and their owne confusion, as thou didst end the malice of hatefull Haman, against harmelesse Mordecai. Wherein thy prouidence brought it to passe, that hee was snared that laid the gin, and fell into the pit hee made for another. Therefore, good Father, I will rest mee vpon thy prouidence, and relie vpon thy mercies in Christ, in whom all things shall worke together for my good, as did the selling of Ioseph by his Brethren, his Mistresses false accusation, and his wrongfull imprisonment, all which together wrought to his high aduancement. Euen so, Lord, let all things worke to my confirmation, and consolation in Christ: Heare mee, oh, heare mee, lest they reioyce ouer me, and when my feete slip, they reioyce and extoll themselues against mee.

O Lord increase my Faith, and weaken mine Enemies.

A Prayer of the Flocke, for their diligent, painfull, and faithfull Paſtour.

O Moſt bountifull and great God, how gracious haſt thou beene vnto vs, in lending vs a good and godly Paſtor, according to thine owne heart, who is able and willing to inſtruct vs with knowledge and vnderſtanding, and to deliuer vnto vs faithfully thy holy Word, one, who is ſufficient to reſolue vs in our doubts, and to comfort vs in our calamities, to recall our wandrings, to inſtruct our ignorances, and to goe before vs as a guide in the way that leadeth to ſaluation: O Lord, thou haſt not ſo dealt with all people, neither is there any deſert at all in vs, for which thou ſhouldeſt beſtow on vs ſuch a fauour. If thou hadſt ſtill left vs in our naturall darkeneſſe, and hadſt ſuffered vs to be perpetually plunged into that region of the ſhadow of death, in which we ſate of our ſelues, it had beene but iuſtice in thee euen vtterly to haue forſaken vs. O Lord, make vs thankefull, and

and quicken vs vp, that wee may euen fill our mouthes with the praises of thy name, who hath caused the light of thy Gospell thus to shine amongst vs, to our exceeding great comfort. O make vs carefull and diligent to walke while wee haue light, that wee may be the Children of light, and to beware how we receiue thy Word in vaine, or neglect so great saluation: let vs euer remember, that to whom much is giuen, of them there will bee much required, and that our sinnes will bee the greater, and our iudgement the more heauy, if we make not right vse of this thy mercy. And concerning the Watchman, whom thou hast appointed ouer our soule, wee beseech thee to inlarge his heart, to increase his gifts, and to replenish him yet with a fuller measure of thy Grace. Giue him (O Lord) the true zeale and spirit of Paul, that he may with all boldnesse of speech giue vnto vs thy Gospel, and publish euen the secrets thereof, for the edifying and comfort of our soules. Make him powerfull in the holy Scriptures, like Apolloes, that by the power thereof hee may both conuict our consciences, and stoppe the mouthes of all gaine-

gaine-ſayers. Powre into him thy holy Spirit, the Word of wiſedome and knowledge, that he may rightly iudge of our eſtates, and vnderſtand what things are moſt expedient and neceſſary for vs, and ſo may ſpeake to our conſciences, finding vs out in our ſpeciall ſinnes, and directing vs in thoſe holy courſes, from which wee haue chiefely ſtrayed. Let his wordes pricke our hearts forward, that wee may not be hardened through the deceitfulneſſe of ſinne. Make him firme and conſtant in the beſt courſes, that hee may not be as a Reede ſhaken with the winde, but as a ſure foundation, that by his perſeuerance in good workes, our hearts may bee the better eſtabliſhed. And wee beſeech thee (O Chriſt) who commandeſt the Starres, and holdeſt them in thy right hand, to defend him from vnreaſonable and euill men, and from the wrongs and iniuries of the wicked enemies of thy truth: for doubtleſſe, men of corrupt minds will reſiſt the Truth with all their power. Therefore (good Lord) bleſſe his labour, to the calling and conuerting of thoſe, which are elected vnto ſaluation.

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Make our hearts flexible to yeelde true obedience to thy Word deliuered from his mouth, that wee may receiue it, not as the word of a man, but (as it is indeede) thy Word, and make it also effectuall in vs, that wee may not onely bee professors and hearers of thy holy will, but also practisers and continuall performers of the same. And teach vs to reuerence him, wee beseech thee, and to loue him for his profession and workes sake, not sparing our goods to relieue him, knowing it is a small thing for him to reape our earthly things, who soweth amongst vs spirituall food for our soules. In all our Supplications make vs mindefull of him without ceasing, that his studies may bee directed, his endeauours guided, and his labours in thy worke blessed, to the glory of thy holy name, and the saluation both of him, and vs which heare him: All which wee humbly and earnestly begge at thy Fatherly hands, for thy deare Sonnes sake, who hath ordained Pastors and Teachers for the gathering together of his Saints, and who is the supreme and Soueraigne Bishop of all our Soules: to whom bee all praise, honour,

nour and glory, now and for euermore. Amen.

O Lord increaſe my Faith.

A Prayer for the true obſeruation of the Commandements of the Lord.

OMnipotent, and euerlaſting God, Maker of heauen and earth, who haſt from the very beginning promiſed to be our Lord and our God, our fortreſſe, our buckler, and defence, our caſtle and refuge, who haſt brought vs with a mighty and ſtrong hand, with an out-ſtretched arme, out of the land wherein wee were ſtrangers, and liued in bondage (vnder the yoake and tyrannie of Antichriſt and Satan) into the land that floweth with milke and hony, and of true Religion, wherewith thou feedeſt the Soules of the faithfull ones, to their vnſpeakeable comfort, grant that as through thy mercy and loue, thou vouchſafeſt to bring

bring vs into this world, and to frame vs to thine owne image and likeneſſe, ſo wee may account thee as our onely God, worſhipping none other beſides thee, making our ſelues none image of any likeneſſe, either of things aboue, or things beneath, nor to ſeeke helpe at the hands of any, as a God, beſide thee, who as by thy mighty power thou broughteſt the children of Iſrael out of Egypt, by the hands of Moſes and Aaron, where they were in bondage, and were continually oppreſſed with ſundry kinds of vexations, both of body and minde, ſo thou haſt vouchſaked to bring vs and deliuer vs from a greater bondage and ſlauery, euen from the power of Satan, vnder whoſe tyranny wee reſted, and now eſcaped not by any other policie, ſtrength, or power, but by the blood-ſhedding of thine onely Sonne, Ieſus Chriſt, who tooke vpon him the death of the Croſſe for our ſakes, to bring vs from darkeneſſe (wherein we walke according to the wil of the fleſh) vnto the true knowledge of thee againe, and to redeeme vs out of the bondage of ſin, into the land of righteouſneſſe; from blind ignorance to the bright ſhining Day-ſtarre of thy heauenly

heauenly will, who art not onely a moſt louing and a moſt gentle Father, but alſo a moſt ſharpe puniſher and reuenger, who art not onely deſirous that wee ſhould come vnto thee, but art alſo moſt iealous ouer vs, leſt wee ſhould ſeeke or follow any other gods beſides thee: yea, in all our afflictions and troubles thou wilt that we ſeeke onely thee: and being relieued, to attribute the onely meane thereof vnto thy ſelfe, whereby thou haſt promiſed to bee mercifull vnto thouſands that loue thee, feare thee, ſeeke thee, and truly take hold of thee, as their onely God: and againe, threatneſt vengeance on the third and fourth generation of them that hate thee, and follow ſtrange gods, neglecting thy Commandements: O God, vouchſafe that we neuer put our feete towards any ſtrange gods, appeare their helpe neuer ſo likely and plentifull, but that it may both now and euer continue in our hearts to confeſſe both in word and conuerſation, that there is none other Gods beſides thee, who art a moſt gracious and louing Father. Haue mercy vpon vs, O Lord, haue mercy vpon vs, and ſo vouchſafe to direct vs in all our doings,

ings, cogitations, and words, as wee may alwayes, and, in all things, fulfill thy will, without taking thy moſt holy and moſt glorious Name in vaine, by blaſphemous ſpeeches, diſhonouring the ſame: keepe vs, moſt louing Father: not onely from the moſt deteſtable ſinne of periury, whereby thy holy Name is often defaced, and as it were troden vnder foote, as in making it the authour of abominable falſhoods and lies; but from all friuolous and vaine oathes, which to the great griefe of thy Children, and diſhonour of thy Name, are moſt vncomely in the mouthes of ſuch as vnreuerently and raſhly vſe it euen in common ſpeeches, without any vrgent cauſe, whereby they fall into the moſt hainous ſinne of taking thy moſt glorious Name in vaine: O Lord forgiue vs, and grant that we may vſe ſuch a reuerent manner, and godly order in tryall of matters in controuerſie, as we may be alwaies true hallowers, and not abuſers of thy Name therein. And forasmuch as thou within ſixe daies didſt finiſh all things in the beginning, and in the ſeuenth day didſt reſt from the ſame labour, commanding vs to obſerue

ſerue the ſanctification of the ſame for ever, and to reſt from all labours, trauels, and worldly buſineſſes, and not onely our ſelues, but our Seruants, Oxen, Aſſes, and ſuch like: Grant that we may not onely lay aſide all worldly cares and buſineſſes on the Sabbath day, but may in all things ſanctifie and keepe it holy with godly exerciſes, diuine Prayers, and heauenly Meditations, with diligent regard to the auoyding of all paſtimes, fooliſh and vncomely exerciſes, and vnlawfull practiſes, whereby oftentimes, the affection being mooued to impatience, powreth forth choler, to the diſhonouring of thee. Let our conuerſation bee altogether modeſt, mortifying our owne deſires, wholly applying our ſelues, not onely on the Sabbath day, but all the weeke; yea, all our whole life, to the ſeruice of thee, to the honouring and glorifying of thy Name, to the benefit of our ſoules, profit of our neighbours, and due reuerence to our Parents, whom thou haſt commanded vs to honour, loue, and obey, as the inſtruments of our beginning, thou being the workman. Grant, Lord, that wee truly and vnfainedly reuerence them

them, as thou willeſt we ſhould, that wee may long continue vpon the earth, not in the number of careleſſe and diſobedient children, in whom reſteth no thankefulneſſe for ſo great benefits had and receiued at the hand of their Parents, from whom thou haſt ſaid, thou wilt with-hold thy bleſſings, and altogether depriue them of their libertie of liuing. But grant that wee may ſo order our ſelues by thy grace, both to them and other our Superiours, that wee may receiue at thy hands many good gifts, and length of dayes heere, according to thy promiſe in Chriſt.

Let it likewiſe pleaſe thee (O Lord) to continue thy bleſſings in and vpon vs, that it may goe well with vs all the dayes of our liues: take from vs (Lord) all deſires of reuenge, all rancour, hatred, and malice, leſt the Diuell (who readily ſtands to pricke vs forward to a deſperate minde) procure vs to ſlay the innocent. Wee beſeech thee (good Lord) let not at any time ſuch euill imaginations enter into our hearts, leſt wee giuing our ſelues thereunto) looſe the reynes of our naturall diſpoſition, which is ſo inclined

inclined to wrath, that vnlesse the strength thereof bee subdued, or the venemous sting thereof pluckt out by vertue of thy holy Spirit, it prouoke vs to waite opportunity to wreake our malice with violence vpon such as by small occasions haue offended vs, yea, and by little and little breake out into that height of hatred, as to prouoke vs to seeke the meanes to destroy the innocent.

O Lord, forbid it, and keepe vs from the most pernicious sinne of adultery, which being so odious in thy sight, as thou causedst to fall in one day for the same, twenty and three thousand, but indue vs with thine holy Spirit, that wee may keepe our bodies cleane and vndefiled members of thee, endued with perfect sanctity, may abandon all occasions that may procure vs to offend thee, retaining a godly behauiour: which thou dearely louest, and expelling euill concupiscence which thou deadly hatest.

O mercifull God, vouchsafe to keepe vs from taking any thing by indirect meanes from any man, whom wee ought to loue as our selues; the desire whereof (good Lord) proceedeth

often by ſcarcitie and want, by pouer-tie and neede, which indeede thou art able and willing to relieue without any ſuch vnlawfull meanes. And there-fore I beſeech thee to grant vs a ſuffi-cient and neceſſary portion, or elſe con-ſtancy and vnfained hope in thee, to bee relieued in thy good time, and vtterly to deteſt the horrible ſinne of ſtealing, for thou haſt promiſed, neither to faile vs, nor forſake vs, calling faithfully vpon thee in time of our neceſſity. And as we ought to beware of taking any thing of other by ſtealth, ſo likewiſe vouchſafe when any occaſion ſerueth, to grant vs heedfull minds to depoſe and teſtifie that which is truth, accor-ding to our knowledge, without any reſpect, either of greatneſſe, friendſhip, or fauour of the one, or the enuy, ma-lice, or pouerty of the other. And grant that wee raiſe no falſe accuſation or ſlander vpon any man, but that wee may keepe our mouthes from ſpeake-ing any thing hurtfull vnto others, but to ſhew our ſelues helpefull both in word and deede to all: and like good men, muſe and meditate afore-hand, what wee ought to ſpeake, not letting the bridle of our lips looſe, to babble out

that

that which firſt commeth into our mindes, and that wee may content our ſelues with our eſtates, whatſoeuer thou ſendeſt, without an vngodly deſire of any thing that belongeth vnto our Neighbours. And grant vs by thine eſpeciall grace, euermore to obſerue, and faithfully to fulfill all thy moſt godly Commandements, in the name, and for the ſake of Jeſus Chriſt: in whoſe Name: as well for grace to keepe thy Lawes, as alſo for all neceſſaries for body and ſoule, I heartily beſeech thee, in that forme of prayer which hee hath ſet downe vnto vs in theſe words:

Our Father which art in heauen, hallowed bee thy Name. Thy Kingdome come. Thy will be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And lead vs not into temptation, but deliuer vs from euill. For thine is the Kingdome, the power and glory, for euer and euer. Amen.

A Prayer and Meditation concerning the continuance of Gods corrections; notwithſtanding our continuall humiliation, and daily Prayers vnto him, for comfort and reliefe.

O Father, moſt mercifull and louing in Jeſus Chriſt, what ſhall I bring vnto thee, whereby to appeale thy wrath, conceiued againſt my ſinne? If I ſhould bring the ſacrifice of Bulles or Goates, thou art not delighted with them.

Teach me therefore, O Lord, teach me what to doe, to bee reconciled vnto thee againe.

I haue long called vpon thee, and that in the name of thy moſt beloued Sonne, and finde not that I haue long ſought: I receiue not that I haue many dayes deſired of thee: I haue long and earneſtly knocked at the doore of thy

thy mercy, and finde no entrance for my Soule.

I see, I am shut out of thy presence: I waite, and am weary; I sigh, and see no remorse; and lingring thus in distresse, I languish vnder the burden of thy displeasure, which seemeth to be so hotely kindled against mee, as I am ready to giue ouer my suite.

For behold, Lord, my miseries are beyond measure, and my griefe groweth daily more and more, being of my selfe ignorant what to say more vnto thee, then I haue said: I know not what course to take, nor to whom to make my mone, direct mee and heare my prayers.

Thou being angry with mee, all thy Creatures seeme to be also offended at mee, and nothing seemeth to yeeld mee comfort.

Deare Father, what shall I doe? whither shall I flie to finde rest? there is no rest for mee, but in thee: and therefore, vnlesse thou mayest be pacified with mee, I cry in vaine, I seeke and finde nothing, and knocke and feele no comfort.

I haue nothing to giue thee, to redeeme thy fauour towards mee, for if I

had mountaines of gold, if I had Riuers of Oyle, or ten thouſand Sacrifices to beſtow vpon thee, it booted mee nothing, they are all thine owne.

Accept therefore the Calues of mine vnfained lips, and the ſimple zeale of my ſorrowfull ſoule, and bee at peace with mee in the mediation of thy all-ſufficient Peace-maker, thy beloued Sonne, in whom thou delighteſt: Oh heare me for him, and relieue me in him, without whom there can be no helpe for my ſoule, no eaſe for my heart, nor reliefe of mine eſtate: neither can inward comfort nor outward aide appeare, vntill thou be appeaſed with me in him.

O vnhappy wretch that I am, that euer I offended ſo louing a God, that worketh all good for them that feare him: ſo wiſe a God, that can finde man out in his moſt ſecret wayes: ſo watchfull a God, that conſidereth whatſoeuer man thinketh, heareth whatſoeuer man ſpeaketh, and ſeeth whatſoeuer he doth: a God moſt powerfull, that for ſinne can hurle downe the loftieſt, and in loue can exalt the lowlieſt!

O Lord increaſe our Faith.

A fit and comfortable Meditation, when God seemeth most angry with vs.

ALas, that euer I offended this great God; this God of all gods, this high King of all Kings: that God that preuaileth against mightiest mortall men.

This God (alas) haue I offended, this God haue I stirred vp against me, and he, in recompence of my sinnes, maketh all his Creatures, as it were displeased with mee also, and hardeneth the hearts of men against me. The blessings and good things of the earth hee with-holdeth from mee, and in stead thereof, hee sendeth me a troupe of euils to afflict me.

Alas, what shall I say vnto thee, deare Father? what course can I take to helpe this? by this are my sorrowes encreased, and one euill followeth another, as waues in the sea, I am weary to beare the burthen of so many calamities, and still I cry to mine offended God, in hope of helpe, but my hope quaileth, and I despaire: all my comforts are crossed with continuall trou-

bles, as if I were onely the man that had deserued to bee punished aboue all other men.

I would yet gladly appeale vnto my God, but I feare to be reiected a=gaine. But shall I thinke it a fruit=lesse worke, to repaire vnto my God, that of his owne accord calleth sinners to come vnto him? Is it bootlesse to fall downe before his Throne of mercy in prayer? may not mine vnfained cries at last preuaile with him, that is full of pitty?

I will frame my heart to meditate, and my tongue to vtter what may please him: though I bee a Sinner, I will goe vnto him, in the Name of him that hee dearely loueth, that hee may be appeased, and looke vpon mee againe in loue.

He is a God all=sufficient, and can as well behold and consider my inward faithfull desires, as he seeth and obser=ueth what I haue done by ignorance or negligence, what I haue done con=trary to his will.

All that I thinke, speake, or doe a=misse, hee noteth and writeth it vp in his remembrance, as with a Pen of I=ron: Oh, why should he not also mer=

cifully

cifully conſider, what I intend iuſtly to doe, though I cannot doe it, who hath promiſed to accept the Will for the Deede?

Hee knoweth that I am but fleſh: and what is fleſh, but frailtie it ſelfe? and what is man, but a lumpe of naturall corruption and frailty?

And will this high Iehouah, this God ſo ſtrong and powerfull, ſet his force ſo fiercely againſt a weake worme? What conqueſt can there bee in God againſt a ſilly man?

But why reaſon I thus with my Maker? Why, rather doe I not lay my ſelfe downe vnto his will? if hee will afflict me more, let it be ſo: if hee will puniſh me further, let it be ſo: if he will kill mee, let it be ſo; for I am his, and hee will doe with mee what hee liſteth: there is no reaſoning againſt him, there is no pacification of his diſpleaſure by Art or Flattery. It is not words that will worke my welfare with him: friends cannot defend mee from his furie, nor take mee out of the hands of ſo powerfull a God: no ſhield nor buckler can preuent the ſtroake of his Rod.

I will yeeld me therefore to his will,

I will ſay vnto him, Lord, doe with me what thou wilt, turne mee whither thou wilt, I will waite thy leiſure, till the time ſhall come, wherein I may ſee the iſſue of thy determinate purpoſe with mee.

And in the meane time I will conſult with thy Word, I will therein exercile my ſelfe, and take comfort through hope, I will refreſh my dulled Spirits, with the dew of thy ſweet promiſes, and laying aſide all vaine expectation of fleſhly aide, I will onely reſt my ſelfe vpon thy protection, and in an aſſured reſolution, I will ſeeke thee, being the Way, wherein whoſo walketh, ſhall at length attaine vnto perfect happineſſe: the Truth, which whoſo embraceth, ſhall neuer erre: and the Life, wherein whoſo liueth, ſhall neuer die eternally.

O Lord increaſe our Faith.

A Prayer againſt Deſpaire.

O God of mercy, forasmuch as many wayes I haue tranſgreſſed thy holy

holy Precepts, contemned thee our Lord and maker, and offended thy diuine Maiestie, greater am I grieued in minde, and stand wonderfully in feare of thine euerlasting displeasure. And although thine holy Word doth tender vnto mee pardon and remission of my sinnes freely, through thy meere grace and mercy, yet haue I not grace as yet to apprehend the same, for hurtfull is our most cruell and crafty aduersary, and doth labour to bring vs from all hope and comfort of saluation. The onely remedy which wee haue against this our deadly aduersary, is, that wee neuer doubt of thy grace, and readinesse to forgiue our sinnes. Comfort vs at all times, especially at the houre of death, and giue vs grace to fasten all our confidence and trust on thee, and neuer to thinke my offence greater then thou canst and wilt pardon.

O louing and euer-liuing God, the liuely Fountaine of all grace, ouerflowing the whole World with the Riuer of thy mercy: inlighten mine vnderstanding, increase my Faith, that I may truly know, and assuredly beleeue the Death and Merits of Christ thy Son, the least drop of whose most pre-

cious

cious blood, shed for me, is of more efficiency and power to saue me, then all my enormities and hainous sinnes to condemne me. Looke vpon mee (O my Sauiour) with those eyes of pitty and fatherly compassion, wherewith thou diddest behold Peter, after hee denied thee, lest otherwise I despaire, and so commit the sin against the holy Ghost.

Giue mee (Lord) the holy helpe of thy sacred Spirit, that when Satan doth accuse mee, and my Conscience beare witnesse against mee, when the cogitations of Hell and Death doe dismay mee, when the snares of death and horrible tentations would entrap mee, when the whole World forsakes mee, and all things set themselues against mee, then strengthen mee, I beseech thee, that I forsake not thee my Sauiour, and fall from hope of thy free mercy.

O comfort my heart with an inward assurance and Seale of mine Adoption in thy Sonne, in whom the forgiuenesse of sinnes is promised vnto all Beleeuers. Call to memory thy holy Couenant entered into with vs, at our Baptisme, and the promise thereunto annexed: (Hee which beleeueth

ueth, and is baptized, ſhall be ſaued,) and grant that wee may euermore conſider the ſame, to our perpetuall comfort. Amen.

A comfortable Prayer againſt back-ſliding in Religion, and *for increaſe of Faith: moſt* worthy often to be ſaid of euery Chriſtian.

O Almighty & Eternall God, which haſt in thy Word commaunded, that wee ſhould bee very wary of falling from thy grace, & haſt alſo witneſſed that the end of thoſe which goe backe from thy Word, after they haue once knowne the way of righteouſneſſe, will be exceeding fearefull: Haue mercy therefore on mee (O Lord) I moſt humbly pray thee, for I finde in my ſelfe great weakeneſſe, no power haue I of my ſelfe to perſeuere in goodneſſe: I begin to wauer in my iudgement, and to grow doubtfull, euen of thoſe things, which I heretofore haue embraced with fulneſſe of perſwaſion: The exerciſes of godlineſſe are not

so pleasant vnto mee, as they haue beene, a strange kinde of dulnesse stealeth vpon mee, and I haue no such life and spirit in matters of Religion, as in times past I haue had: and to what a woefull passe these things may come, though I haue much hope when I thinke vpon thy mercy, yet well may I feare, when I looke into my selfe. I confesse that thy goodnesse is great, in that thou makest my heart within mee to smart for these things, and doest not suffer mee to runne on without stay, into that hellish and infernall Pit, in which I should bee soone plunged, if thou shouldest once leaue mee to my owne weakenesse. Therefore (O Lord) I beseech thee, to quicken my dull heart, kindle those sparkles which are euen vpon quenching, and like vtterly to goe out, vnlesse it shall please thee to reuiue them: make strong my thoughts and conscience: make mee able more and more to see the Truth in cases of Religion, and to discerne things that differ from the same. Giue mee vnderstanding to know both good and euill, giue mee also increase of zeale, that I may spring vp in grace, and thriue in godlines, vntill I come to that measure

to

to which thou hast appointed mee to come in Christ Jesus: let mee not in these key-cold and deceiuing times, bee carryed away with euery blast of Doctrine, through the subtiltie and wilinesse of those which lie in waite to beguile mee: suffer neither the cares of this vaine world, to wither and dry vp thy graces in mee, nor transitory pleasures to entrap mee, nor euill examples to misguide me, nor mine owne slothfull and heauy nature to make mee grow weary of well-doing: but make mee so to burne in loue with heauenly things, that I may not satisfie my selfe with any measure, either of knowledge or practice, but may rather still be ashamed of my selfe, that I make no better proceedings, and so may euer desire and striue to more perfection.

To this end, inkindle in mee affection more and more, by the hearing and reading of thy heauenly and holy Word, earnest praying, attentiue and feruent meditation, carefull watching ouer mine owne soule, following the example of godly men, and imitating their gracious and holy conuersation,

As thy promiſes (O Lord and moſt mercifull Father) haue encouraged mee thus to pray, ſo (I beſeech thee) let it bee thy gracious will to accept of theſe my humble petitions, which proceede from a contrite and a ſorrowfull heart: ſo ſhall my ſoule magnifie thee, and my tongue ſet foorth thy prayſes with ioyfull lips, and that in Jeſus Chriſt thy Sonne and my Sauiour. Amen.

A moſt Chriſtian and comfortable Conſultation, and ſweete *reſolution, what courſe in time* of deepeſt diſtreſſe men ought to take: worthy of all men to bee conſidered, to their vnſpeakeable comfort.

Reade and Regard.

IT is a generall complaint among the diſtreſſed children of men, that great and dangerous is the tryall, to be long viſited with the puniſhing hand of our high and powerfull God, eſpecially not=

notwithstanding the many instant cryes, and humble petitions of the afflicted soule, who finding no ease, nor feeling any comfort, but contrariwise troubles and miseries, crosses & griefes to increase daily, thinking himselfe vtterly forgotten of God, or meerely to be hated of him: the silly afflicted soule thus bewrapped with feare, and feeling of his miseries, many times fainteth, and so falleth from faith in God, to seek succour at the hands of mortall men, and finding that to be a cuppe of colde comfort, with whom neither prayers take place, nor endeauours preuaile, hee then (pressed downe as vnder the burden of vtter despaire of any succour) is moued oftentimes to frame his affections to contriue vnlawfull meanes, by his naturall and corrupt conceit, that his owne will and wit may shape some course to a hauen of more secure rest: and so hoysing the sayles of his owne peruerse imaginations, betaketh himselfe to the maine sea of his vngodly deuices, til at the length, in stead of a happy hoped harbour, he suddenly sinketh, and is swallowed vp in the ougly deuouring gulfe of irrecuperable confusion. For the world, as a sea, tossing the

weake

weake ones that ſayle therein, tryeth the inclinations of all, and approueth and condemneth, but not according to the right rule of Chriſtian reaſon, and godly wiſedome, but after a ſenſuall manner of falſe iudgement, affirmeth ſuch as ſaile with a full fore-winde of proſperity heere, to bee onely bleſſed, happy, and beloued of God, and ſuch as are becalmed with diſtreſſe and miſeries, with croſſes and calamities, and keepe not the glorious way with the worldly minded, to be hated and accurſed of him. And this wretched and falſe cenſure of carnall men, driues many weake ſoules vpon the rockes of bitter ruine, euen when they dreame of a courſe of ſweeteſt happineſſe. For as Dauid found, Pſalme 49. 18. much more this age affoordeth the experience, that men doe praiſe them that make much of themſelues, namely, ſuch as wallow in the delights and pleaſures of the fleſh. But them they eſteeme mad-men and fooles, and caſt-awayes, and accurſed, that liue in a baſe, and low, and poore, and ignominious eſtate, though neuer ſo contented: the fooliſhneſſe of worldly men is wiſedome, and the true wiſedome of the

poore

poore is foolishneſſe, with the Worlds flatterers. And this is that dangerous rocke, vpon which oftentimes euen the godly make shipwracke, when they conſult with fleſh and blood, which argueth it the ſafeſt courſe to become licentious, to imbrace vanitie, and to ſtudy the profitable and praiſed arts of flattery and diſſimulation, to walke the broad way to preferment, to ſcale the walles of wealth and eſtimation by fraud and force, to leape ouer loue and lowlineſſe (as dangerous blockes) and to ſit in the ſeat of ſcorning the poore, with the proud and ambitious. And if the godly (ſuch as haue profeſſed knowledge and zeale) bee driuen from their right courſe, by the winde of this vaine Worlds Paraſites, what become of ſuch as haue no coaſting card of Chriſtian knowledge, nor needle of Faith to conduct them? And if ſuch as haue the World vnder their feet, and can cruſh the poore in their fiſt, be eaſily carried away from iuſtice and iudgement, to rapine and bribery, extortion and wrong; what a dangerous triall is it vnto the poore and diſtreſſed man, who euen for relieuing neceſſaries, is forced to bend his courſe to the

hauen

hauen of any ſmall comfort: yet this worlds wiſedome cenſureth, that it is holden hardly lawfull for the poore to tread the ſteppes of the rich to releeue himſelfe. Such an vnequall match there is betweene theſe two, that for ſtrength the one ſubdueth the other without great encounter; for wiſedome, hee ſtoppeth his mouth with faire words, Eccleſ. 9. 16. Becauſe the world holdeth him wiſeſt that is wealthieſt, and him beſt that is braueſt. The wiſedome of the poore is deſpiſed, and his words are not heard. Hee is accounted moſt honourable, that can ſubdue the loweſt with loftieſt lookes: great men often ſpeake what their hearts thinke not; and the poore pine in penury, while the rich preach diſſimulate plenty: the worſt in their liues ſeeme moſt glorious in their liuings: the wicked increaſe in worldly wealth, while the poore doe periſh. But ſith it thus fareth with the deareſt children of God, that they muſt be as caſt-out in the world, and caſt awayes among worldlings; ſith they haue no hope heere, nor helpe, nor ſuccour, nor pleaſure, nor delight heere, it is neceſſary that a carefull con-

conſultation be had in ſuch a dange-rous warfare, how wee may be beſt defended, and moſt eaſed, and ſureſt guarded. And for that the poore ſeeme to haue no ſhare among the rich, the weake no part with the ſtrong, nor the ſimple any portion with the deceit-full, (and yet a neceſſity laid vpon the pooreſt to prouide foode, though in meane meaſure to ſuſtaine life, and ragges in ſimpleſt manner to couer the ſkinne) a courſe muſt bee taken after the rule of right reaſon, wherein wee muſt leaue the fleights of the meere fleſh, and leane to the aduice of the ſpi-rit; leſt that, through a careleſſe negli-gence, and negligent ſluggiſhneſſe, wee bee found authors and workers of our owne miſeries.

And to the end that all ſhould bee without excuſe, and none ſhould plead Gods iniuſtice or partiality, in puniſh-ing or correcting: God, the Father of all, hath ſent proclamation and war-rant to all to come to him: Such as are burdened, he will eaſe: ſuch as are hungry, he will feed: ſuch as are ſad, he will com-fort: and ſuch as are in miſery, he will re-leeue. Hee then that complaineth, muſt complaine to him: he that prayeth muſt

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cry to him: and hee that needeth, must come to him. But a caueat is giuen, as a prouiso in this generall warrant, that hee that will come to God, must depart from sinne: wherein are comprehended two inseparable conditions: the one, that wee beleeue the promise of Gods protection: the other, that wee performe our duties in our calling: for without the latter, the first hath no ground: for wee cannot beleeue without the promise, and to the promise is tyed obedience, and to this obedience, exercise of good things, the endeauours of vertue and godly life.

And this cannot bee without the blessing, which bringeth with it the timely supply of bodily necessaries heere, and the true assurance of the ioyes to come in heauen, which also begin euen here, through the testimony of that liuely spirituall Comforter, which giueth inward contentation, in outward crosses, and outward releefe in inward sorrow: it yeeldeth illumination to the darke vnderstanding, and quickeneth the dull desires to doe good: it heaueth vs from the earth and vnhelping earthly things seene, to heauen

uen and heauenly ſociety concealed: it turneth our carnall deſires of working our owne wils, to the contemplation of diuine things, and maketh vs to ſeeke firſt that Kingdome which is aboue, as the principall end of our hope and happineſſe, and then to ſeeke the things of this life, as things of neceſſitie; and not to couet them, to be the more glorious here, but the more godly; not to be wealthy here, but rightly wiſe; not to be ambitious here, but humble, and content with a meane eſtate; not to fill our bellies with the gluttonous, but to feede, as faſting from all deſire of ſuperfluities.

Being thus mortified in our affections, and furniſhed and adorned with the moſt ſauory fruits of contentation in our eſtates, high or low, rich or poore, famous, or baſe, wee cannot but walke patiently in our callings, and not to grudge at our miſeries, be they neuer ſo great; wee cannot but be reſolute Chriſtians, and abide the encounter of the worlds furies, be they neuer ſo fierce and cruell: and therefore let vs be all of good courage, let vs fight the good fight, and ſtand as men. Flie not to idle and euill meanes to releeue

releeue our distresses, nor repine at the wealthy and wicked, that haue the wind of euery mans plausible Al haile, to driue them on from one proud conceit of themselues to another: for if it be duely weighed, what weight of vanities it heapeth on them (which as stubble in the end shall consume themselues with the fire of their guilty consciences) it will cause vs to leaue off to loue their liues, or long for the like: for their time is short and sweet (as a feast in a dreame) here; but in the end bitter, and for euer.

And contrariwise, our miseries are but for a moment, and our ioyes perpetuall, and the smallest things (if we feare God) are better to vs than the greatest riches to the wicked. And though we fall, wee shall not be cast off; for God supporteth vs with his hand.

But the wicked shall be cast downe, and neuer bee able to rise: though they flatter themselues in their owne eyes, while their wickednesse is found out, worthy to be hated and abhorred of all godly and vertuous men.

Let vs therefore trust in the Lord, and not be idle in well-doing; and in our

our deepest miseries, let vs waite patiently for the Lord, and not be weary: let vs hold fast by his promises, for though he seeme to hide himselfe from vs, he will be found at length, and will grant and giue vs what is necessary for vs as children, and not what may make vs more wanton, as his Enemies, Worldlings, and Reprobates: hee may suffer vs to lie among Lyons, for a season with Dauid, but hee will shut & close vp their deuouring iawes, that they shall not preuaile, till the Wicked come within their power, whom they shall teare in pieces without mercy.

He may suffer vs a while to liue in the Wilderneſſe, as hee did his deare Dauid; but hee will bring vs home againe, to take comfort of our friends, and to comfort our families: hee may suffer vs to be imprisoned long, as hee did Ioseph, but at the length hee will enfranchise vs, and turne it to our aduantage.

And what if the wicked raile and reuile vs, as Shimei did Dauid? It may be, and surely the Lord will doe vs good for their euill, if wee can temper and mortifie our choller, and with

patience brooke their slanders: we may bee sicke and diseased, yea twelue, or thirty yeeres, with the woman and the man in the Gospell; but hee can cure vs, or comfort vs, that it shall bee easily borne. Wee may lose our goods, as Iob did, and become meerely vndone, as we thinke, and yet he will restore them, if we be patient and faithfull.

God hath a time to correct, and a time to comfort, a time of triall, and a time of reward: he neuer faileth them that faint not, nor forsaketh them that forsake him not: hee may make vs mourne now, but he will make vs merry againe: though hee make vs weepe now, hee will take a time to wipe away our teares, and put them in a bottle, reseruing the remembrance of them till the end, when we shall haue our portion with him in ioyes endlesse and vnspeakeable.

And therefore wee that goe forth with little seede, and sow it in sorrow, let vs waite without wauering: for a plentifull increase will come, and a ioyfull harueſt. We see our beginning, and feele it hard and dangerous: but if wee dwell in the land and grudge not, our end shall bee ioyfull and glorious.

wee haue but one day to labour, and then comes our hire: hee that calleth vs, is sure, he that promiseth, is faithfull; what hee speaketh, is Yea and Amen, as certaine as if it were presently done.

Our naturall Fathers indeede may forget vs, and our familiar friends may forsake vs; and our enemies may threaten vs; but hee will take vs vp, stand by vs, and guard vs: hee will foster and defend vs.

As a Father fauoureth his Sonne, and as a Mother tenderely her infant; so doth our heauenly Father, and farre more dearely regard his children: yea, when hee seemetly to frowne, it is not in dis-fauour; when hee correcteth vs, hee hateth vs not; when wee thinke he leaueth vs to the raging waues of this worlds troubles, and when wee seeme to sinke, hee hath vs in his hand to hold vs vp: wee are alwayes in his sight, and he beholdeth all our wayes, and recordeth all our wordes: our going forth, and our comming in, are in and by him, and hee hath charged his Angels to watch ouer vs, and to guard vs from euils that lye in secret to deuoure vs: when we rise vp, and when

wee lye downe, sleeping or waking, hee careth for vs: he is the watch-man of Israel, that slumbreth not: he is the Lyon of the Tribe of Iuda, at whose voice the Wicked tremble, and by whose strength the Righteous stand.

In our youth, and in our age, in our wealth, and in our want, in our life, and in our death, hee is alwayes ours, and neither the height above, nor depth beneath, nor distance of place, can separate vs from him, nor hinder his presence with his Children; neither poverty, nor sickness, nor ignominy, nor misery, can estrange him from such as trust in him.

Such a Father is hee vnto the fatherlesse: such a Friend to the friendlesse: such a Staffe to the weake, and such a Benefactor to the needy, as no man truly trusting in him, shall perish: hee heareth his Children, as in his bosome, and loueth them whom the World hateth: hee frowneth on them whom the world fauoreth: he embraceth them that the world reiecteth: he cleareth them that the World accuseth, and saueth them that the World condemneth; his glorious, are in the world most base; his dearest, are in

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the World disdained. Not the most Rich, but the most Righteous, not the most Glorious, but the most godly; not the most lofty, but the most lowly in the World are dearest to him: he preferred the poore Begger in his rags, and with his scabbes, before the glorious Glutton with his riches and perfumed Robes. Who then will repine at a poore estate? Who will bee sad at ignominy? Who will grudge at misery? sith wee haue riches vnseene, glory concealed, and infinite ioyes, and comforts vnspeakeable within, through the Comforter, which no man, but the Soule of the godly man can comprehend? Thus is the faithfull Soule fedde, thus is the Godly man relieued, and thus is the Childe of GOD preserued. And therefore, let vs that are poore and miserable, and despised in the World, bee silent in the World, that hateth vs, and cry vnto God who heareth vs, because wee are his, and in his beloued hee loueth vs, hee can and will helpe vs, when most neede is, and in greatest perils shew his powerfull presence: hee came to Daniel, when the Lyons would haue deuoured him: to the

three Children, when they ſhould haue beene conſumed with fire: to Suſanna, when ſhee ſhould haue beene vniuſtly condemned; to the Widdow of Sarepta, in her neede, and when all her oyle and meale was ſpent, hee then renewed her ſtore: hee heard the groanes of Iſrael in Egypt; hee conſidered the deſire of Anna in her ſilence; hee ſaw Agar ſolitary and grieued in the Wildernesſe: hee was with Dauid banished, with Eliah an hungred, with Samſon when he thirſted. And none, no not one, was euer diſappointed of his hope, that continued conſtant vnto the ende: though wee ſilly Soules cannot comprehend his prouidence, nor limit his power, both which are alwayes working wonderfull things, and are neuer idle, euer perfect, and neuer defectiue in any thing, his will ſhall come to paſſe: he is onely wiſe, and all fleſh fooles: he is onely ſtrong, and all men weake: Princes are at his diſpoſition: Kings are at his command, the raging Sea he calmeth, the dryeſt land he watereth, the hardeſt heart hee bendeth, and the moſt Tyrannous hee calmeth, as a Lambe, by his Word.

May not this ſuffice to bring our raging

raging affections vnder, and worke such contentation in our miseries, as that we should thinke vs beholding to this powerfull Protector, and lay downe our necks to his will, and heartily and willingly waite his good time of renewing our estates? but if it be his will to keepe vs alwayes low, and neuer to raise vs; alwayes poore, and neuer to releeue vs; alwayes distressed, and neuer to comfort vs with the comfort of this life, can we thinke that we through our small and short sufferings could deserue the high fauour of so preuailing a God, especially the ioyes that hee hath laid vp in heauen for euer, for such as with Patience, and Faith, and Loue, and Obedience, and Well-doing, endure vnto the end?

And therefore for our present resolution & comfort, let vs consider that wee are not as the World deemeth vs, nor the Worldlings as the World esteemeth them. For we are in their eyes, cast-awayes, but in our owne consciences, the children of God through Christ: and they, in their owne conceits, blessed in their wealth, & wanton, and delicate, and loose liues; but by the Word of God, without repentance, Reprobates.

And therefore saith Christ vnto them; Woe be vnto you that are rich, for you receiue your consolation in this life. And againe, Weepe and howle, yee wealthy and worldly men, for the miseries that shall come vpon you. But vnto his little ones, such as are least esteemed in the World, he saith: Feare not, my little Children, I haue prepared for you a City. And againe, I will neither faile you, nor forsake you: What shall wee then say? The Lord is our portion, and our sure defence, why then should wee feare what man can doe vnto vs? Esay 9. 7. The zeale of the Lord of Hoasts will performe this.

Let vs therefore rouze vp our soules that are pulled with our miseries, and let vs rest vpon him that is the God of mercies. Let vs bee faithfull, patient, and humble: let vs onely grieue that we haue sinned, and be fearefull to offend againe. Let vs fall downe before his foote-stoole, for hee is holy: let vs cry to him, for hee is pitifull: let vs aske of him, for he is liberall: let vs referre vs to his will, for he is louing.

O Lord increase our Faith.

Here

Here follow ſundry moſt effectual Prayers for diſtreſſed men, *howſoeuer their tryals continue or increaſe.*

When thou ſaydſt, Seeke my face, my heart anſwered, Thy face, O Lord, will I ſeeke, *Pſal.* 27. 8.

IT appeareth by this reſolution of godly Dauid, that he was mooued by the Spirit of God in his troubles, to ſeeke ayde from aboue, and not in the Earth; of God, and not of man. And to the end that Dauids true affection which hee bare towards the good of all Poſteritie, and eſpecially the loue of God towards his Children, might bee recorded to their perpetuall encouragement, it is continued euen vnto vs, that wee that are euen now afflicted, ſhould ſee, and as in a glaſſe behold the good will of God, wherein hee willeth vs to ſeeke his face: which importeth a moſt ſweete encouragement, that all men troubled ſhould ſeeke ayde at God, who to the end that

this World, and the comforts thereof, should not allure his Children, lest they should be also miscarried thereby, and so bee condemned with the World, hee setteth a veile (as it were) before their eyes, namely, pouerty, ignominy, crosses, miseries, and sundry calamities, that they delight not in the face and shape of this World, but that rather, it appearing vgly, and nothing pleasant vnto them, they might seeke another way to comfort themselues, namely, the most amiable face of heauenly Iehouah, who willeth vs, as hee did will Dauid, to seeke him onely in our distresse; that is, to call on him faithfully, to craue his fauour instantly, and to leade our liues vprightly. So shall his most louing countenance shine vpon vs, his hand bee extended toward vs, and his power and might be with vs.

And therefore as hee saith freely, Seeke yee mee, let vs instantly and faithfully seeke him with our whole hearts: so shall we be sure to see his saluation, after we haue patiently vndergone the sweete burden of the yoke of his Fatherly chastisements.

A Motiue to the Prayer following, for Patience in *Affliction.*

PErforce maketh a man patient againſt his will; but that cannot bee called Patience; but a diſcontentment. But that is patience, when a man beareth all iniuries, wrongs, croſſes, afflictions, and miſeries, with a willing minde, without grudging or murmuring, without ſeeking or vſing any cuill or ſiniſter practice or attempt, to eaſe himſelfe of that which God layeth vpon him, wherein he would ſeeme to bee wiſer then God, who knoweth better than the wiſeſt man, what is beſt for him. And therefore *Dauid* giueth counſell, *To waite patiently vpon the Lord, and to hope in him*, in what eſtate ſoeuer we be, although we be poore and ſee others rich and proſper. *Fret not thy ſelfe for him which proſpereth in his wayes*, Pſal. 37. 7. Naturall reaſon is deceiued, when it conceiueth men happieſt, that proſper moſt in the world: for then were the Word of God not true, which ſaith, *Many are the troubles of the righteous*; and then were

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the wicked in better caſe then the godly; for they proſper beſt in the World. But reade the 37. *Pſalme*, their eſtate is there deſcribed, their end preſaged, and the godly comforted, and confirmed in patience.

A Prayer for patience in affliction, very comfortable.

HEauenly Father, mercifull and louing, full of power, abſolute in wiſedome, vnſearchable in thy prouidence, and giuer of all diuine and ſpirituall graces, whereby thy children are guided in the way of Obedience, ſupported in their dangers, and relieued in their wants: whereby they learne to loue thee for thy mercies, to reuerence thee for thy goodneſſe, and to obey thee for thy goodneſſe; and in all the changes and alterations of their eſtates to imbrace Patience, whereby ſuch as thou bleſſeſt, become thankefull, ſuch as thou afflicteſt, become meekely contented, and beare the burden of their Croſſes without any outward ſhew of diſcontentment, or inward grudging or murmuring at thy cor-

corrections, but depending vpon thy Fatherly prouidence, they are either timely deliuered, or inwardly comforted, their hearts eased, and their consciences quieted, neuer presuming to limit the time when, or the manner, or meanes how thou shouldest ease or releeue them: but rest assured by the spirit working in their hearts, that they are thine, and therefore all things are promised by thee in thy Word, to worke together for their good; sicknesse of the body, griefe of the minde, want of necessaries, enemies, and all crosses, all conioyne to worke good vnto those that are thine: and being heereof assured, they rest themselues in patience, and waite thy timely release for these miseries, in hearty obedience to thy will. And for that (most gracious Father) it is not the nature, nor in the power of man, to accomplish these heauenly duties; no, not in thine owne Elect: giue mee this heauenly vertue, Patience, to vnder-goe whatsoeuer thou shalt lay vpon mee, with a willing and contented minde, acknowledging that I know nothing lesse than thy secret purpose, in working with man in this life, why thou aduancest one, and pul-

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lest downe another: why one prospereth, and another is miserable: knowing yet by thine owne Word and Promise, that to such as are thine, all things turne to their good. And therefore I come vnto thee, who hast willed mee to come: I begge of thee, who hast willed mee to aske: and I knocke at thee, who hast willed mee to enter into thy presence, and all for Patience. Good Father, giue patience vnto my perplexed Soule, that howsoeuer I feele either inward griefe or outward troubles, I may rest mee onely in thee and by thee, in peace within, howsoeuer the outward man seeme to perish. And let neither my fainting heart bee cast downe, nor my Spirit disquieted within mee, nor my conscience bee dismayed at any of thy corrections. Let my heart within mee reioyce: let my soule triumph, and my conscience retaine true peace and godly alacritie, in the middest of the causes of my deepest discontentments. And assist me, Lord, so with thy grace, that I may not onely seeme, but be indeede truly patient; and by the same thy grace, let Patience haue her true and liuely working in mee, bringing forth all other spirituall

effects.

effects of Obedience, all the fruits of thy sanctifying Spirit, Faith to beleeue, zeale to pray, and constant perseuerance in that hope which maketh not ashamed. So shall all my tryals and temptations, crosses and afflictions worke for my good, to thy glory; and all my troubles be approued trials of thy loue, and Fatherly fauours toward me, howsoeuer the desires of flesh and blood oppose themselues to weaken the sweete assurance settled in me by a liuely feeling of thy promises made in thy Word, infinite in number, comfortable, and neuer failing. Plant therefore in me, O good Father, plant in mee these sauing fruits, and water them continually with the distilling dewe of thy sanctifying Spirit, that they may grow vp in mee, from the small and weake buds, that scarcely appeare in mee, to such liuely fructifying, and neuer dying branches, as may beare in me true testimonies vnto my selfe of mine assured Saluation, and future Glorification; and to thine Elect, encouragements of diuine imitation; and to the contrary minded, examples either to their reformation, or condemnation.

A Prayer againſt the temptations of the Diuell.

MOſt mercifull God, and louing Father, thy bleſſed Word teacheth vs, that the old Dragon and ſubtle Serpent, our aduerſary the Diuell, runs about vs like a roaring Lyon, ſeeking daily to deuoure vs.

Hee vſeth all his wicked ſleights againſt our ſoules, with an infinite number of diuelliſh ſtratagems to make vs fall into ſinne or deſpaire.

He practiſeth to entrap vs by riches, by pouerty, by voluptuous and wanton pleaſures, by greedy deſire after honour, and worldly dignities, by coueting earthly goods and poſſeſſions, by care for the belly, and prouiſion therefore, with all other vnrighteous and ſinfull affections and deſires.

Hee cunningly doth caſt abroad his baits and ſnares to intangle vs, night and day, in our words and workes, ſo that wake we or ſleepe wee, he is before or behind vs to deuoure vs.

O glorious God, who can eſcape?

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for he is continually watching, and neuer at reſt, and wee are weake and vnable of our ſelues to reſiſt.

Open thou our eyes (O Lord) that wee may comprehend how mighty and craftie our enemie is. Confirme our Faith, for we are not to fight againſt fleſh and blood, but againſt Satan, the vtter enemy of the Soule, therefore (O faithfull Father) haue compaſſion on vs.

Make vs ſtrong in the power of thine owne ſtrength, put vpon vs thy defenſiue armour, to reſiſt manfully the temptations and ſubtle deuices of the Diuell.

Giue vs thy weapons: gird our reynes with the Girdle of Truth, put on our breſts the Breſt-plate of Righteouſneſſe, let our feete be ſhod with Euangelicall peace, and aboue all things let our hearts bee defended with the ſhield of Faith: ſo ſhall wee be ſure to quench all the fiery darts of the Diuell, ſo that our hearts bee couered with the Helmet of Saluation, and our hands hold faſt the Sword of the Spirit, which is thy moſt ſacred and neuer faſting Word.

Then ſhall wee bee able to doe any good

good thing, and valiantly (through thy ayde and succour) ouercome our aduersary the Diuell, for in thy very name we shall strongly withstand him.

Be thou but our helper, and no feare can assault vs, stand thou but by vs, and though the world shall bee ouerwhelmed, and the Mountaines tumbled into the bottome of the Sea, yet shall wee bee safe: for thou art our assistance, that liuest and raignest world without end. Amen.

The Motiue to the first *Prayer in distresse.*

Being a Confession of sinnes, and a Petition to be released of the punishments due for the same.

DAngers and afflictions moue poore men to repaire vnto God, not onely in their silent sighes, as *Anna* and *Moses* did, but also in their vnfained zeale, vsing the meanes, the tongue and lippes in

in crying vnto the Lord, who willeth vs to aske, and enioyneth vs to waite, vntill his good time bee to giue what we deſire.

And for that God heareth not ſinners, here is inſerted a Confeſſion, and Prayer for forgiueneſſe, that our vnworthineſſe may be put away, and our vnaptneſſe turned into true ſubmiſſion, and our coldneſſe into zeale, that the Spirit of God being renewed within vs, through our humiliation and prayer, we may not faint, but liue in hope, and vndergoe the correction of our louing God, in what manner, and for what time he ſeeth it fit for vs, without indenting with him what to doe for vs, or when to come to vs, becauſe hee is wiſe, and we our ſelues fooles: hee is mercifull, and neuer faileth, nor forſaketh the miſerable.

God is loue, and imbraceth them that deſerue to bee hated. And therefore hee beareth with our imperfections, and accepteth vs righteous, being vnrighteous; worthy, being vnworthy of our ſelues. And in this hope and aſſurance, is this prayer following, to be faithfully vſed, and it ſhall comfort the ſoule of the moſt ſorrowfull.

The way truly to ſeeke our God, *is to doe iuſtly, to loue* mercy, to humble our ſelues, and to walke *with him.*

Reioyce in hope, be patient in tribulation, continuing in Prayer, *Rom.*12.12.

The firſt Prayer in diſtreſſe.

O Father, full of knowledge, thou ſearcheſt the hidden thoughts of all hearts, thou beholdeſt the deſires, euen of ſuch as keepe ſilence: But yet thou requireſt that thy children ſhould know and confeſſe thee to be their Father, and ſo to iudge of thy workes, as that thou haſt framed in man an heart wherewith to beleeue, and a tongue and lips, whereby to confeſſe thee to be his louing Father, and doeſt challenge at his hands, the Sacrifices of Prayer and Praiſe continually.

Thy children muſt not bee dumbe in their

their Soules, nor mute in their lips, that want thine ayde: no, thou commandeſt them to aske, ſeeke, and knocke, and ſhewest thy ſelfe ready to heare, ready to be found, and ready to receiue thy diſtreſſed ones, who are faithfull and patient, and perſeuere vnto the end.

And therefore, deare Father, I (beſet with many miſeries) come vnto thee, as vnto the chiefe Fountaine of all reſt and reliefe, inward and outward: but I am ſinfull, and that I confeſſe, and thou wilt not heare ſuch as are defiled with iniquitie: the wicked cannot finde thee, and the vniuſt cannot come before thy preſence.

Alas, what ſhall I then doe, being ſo vnfit to aske, ſo vnapt to ſeeke, and ſo vnworthy to receiue what I deſire, by reaſon of my ſinnes?

But cleanſe mee, O Father moſt pure, and ſanctifie mee, O thou moſt holy: teach mee what to ſpeake vnto thee, for I cannot keepe ſilence, my griefes are great, and my miſeries increaſe more and more: I muſt therefore ſpeake: O ſhape in mee a new ſpirit, giue me a renewed heart, and a tongue that may ſpeake acceptable

things

thing vnto thee: that thine eares may be opened at my cryes, and thy mercies (O Lord) ready to receiue my humble complaints.

Thine eyes (O Lord) are open vnto the cryes of all that feare thee, and releuest all that trust truly in thee, thou deliuerest their soules from death, and comfortest their hearts in the time of sorrow.

And therefore doth euery man that is godly, make his prayer vnto thee, and holdeth not his tongue: hee may muse and meditate for a time at his miseries, but at the length the fire of zeale will enkindle, and hee cannot but speake with his tongue, and cry vnto thee, to shew his hope, that he hath an helper in heauen: he cryeth, and thou considerest: hee desireth, and thou releuest: hee beleeueth, and at the last, thy mercy and goodnesse appeareth, and thou imbracest him with ioyfull and timely deliuerance.

And how commeth it to passe (O mercifull Lord) that I so long haue sought thee, and thou seemest to hide thee from me? How long haue I prayed vnto thee, and thou seemest to giue no eare vnto mee? which maketh mee

weary,

weary, and almost ready to faint, and to giue ouer my suite, which I haue so long sought, and made vnto thee, O God, my Strength, and my Redeemer.

But loe, O Lord God, thy promises and louing kindnesse doe onely feed and nourish me with a continuall and neuer-dying hope, that the time expected will come at the last, when thou forgetting my sinnes, wilt both heare me, and fully deliuer me.

Thou art God, and therefore good: thou art the Father of all, and therefore onely thou knowest the wants of all thy children, and the things most fit to giue vnto them, and the time when to bestow them on them.

And therefore, Father all-sufficient, and full of loue, I presume not to say vnto thee, Come now, or Doe this; but for the time when, and the thing what thou wilt worke for me, I refer to thee; yet be not ouer-long away: for thou knowest my feeblenesse, and my miseries, and how neere I am brought to an vnrecouerable fall: What shall I doe, Lord, but hope onely in thee?

The Prophet witnesseth vnto vs wretched men, that when the righteous

ous cry, thou hearest them, and deliuerest them out of all their troubles.

But who is righteous, O Lord? who is cleane? hee also witnesseth that none is righteous, none is cleane, but all are sinners: yea, our most holy fathers were impure in thy sight, and yet they receiued the Promise, and obtained grace and mercy, and relieke, and strength, and saluation at thy hands.

But, Lord they were thus comforted and thus blessed, and thus relieued, onely of thy free fauour (wherein thou acceptedst them righteous, and imputedst not sinne vnto them) and not of their deseruings.

Thou art loue, and in loue thou imbracest them that deserue to be hated for their sinnes; and therefore sith thou art so full of compassion, and so infinite in thy mercies, beare with mine imperfections, and couer my sins; accept me righteous, and I am righteous: accept me worthy, and I am worthy to receiue the good things of thy loue, which is without all limitation.

Hold me righteous in the righteousnesse of thy beloued, that I also may

be

be heard when I cry, as my righteous fathers were, and let mee be deliuered out of my distresses, as the righteous haue beene deliuered out of all their troubles.

For, what can it profit thee (O Father) to forsake mee vtterly, and to suffer mee to be forsaken of all, as if thou haddest not respect vnto mine offering? I cry daily, and yet my trouble continueth: I seeke thee, and am depriued of all earthly blessings.

O wretch that I am, what shall bee the end of my complaint? I will cry yet, if thou wilt heare: I will seeke thee still, till thou maiest be found: bee it as thou wilt, into thy hands I commend mee, and to thy prouidence I commit mine estate, most grieuous, and best knowne vnto thy selfe.

O Lord increase my Faith.

The Motiue to the ſecond Prayer, to bee ſaid of *diſtreſſed men.*

WHerein the poore man deſireth God to conſider in mercy his temptatiõs, which are ſo much the more heauy and grieuous, becauſe the worldly-minded doe taunt at him for afflictions; affirming that God hath forſaken him, for that hee puniſheth him ſo deepely. And the poore man hauing no other refuge, but to flie vnto God, is encouraged through Gods promiſes, and perſwaded through faith, that theſe men ſpeake ſo hardly of him, for that they ſauour not of the true knowledge of Gods louing corrections, whereby hee viſiteth his deareſt Children here for a time, that they periſh not eternally: and reſolueth himſelfe to hold faſt by God, and therefore prayeth for ſtrength; and withall, he deſireth the aſſiſtance of Gods directions in the gouernment of his life and actions, leſt that ſuch as ſee his pouerty and afflictions, ſhould ſee him fall from God by groſſe ſinnes, and ſo take the ſtronger occaſion

occasion to censure him iustly punished for his wickednesse. Yet withall hee confesseth vnto God, that hee is indeede a sinner, and for his sinnes iustly touched with crosses, by the meere prouidence of God in loue, and taketh comfort by examining his wayes, & his will, which although they be not so right as they ought, yet in respect he erreth through frailty, not by a full consent, rather as a sufferer by Satans oppression, than a wilfull doer against the will of his Maker: hee desireth God to looke vpon him in the merits of Christ, and in him prepare his dull heart to repentance, and his whole man to a more sincere course of life: that his wayes being reformed by the Word of Truth, his hard affliction may be in the end, and by little and little, mitigated, and that God will breake the fetters of griefe, and sorrow, and according to his diuine Promises, by his deliuery, giue him occasion to sing a new song, a song of ioyfull deliuerance, both from the tyranny of Satan, and also from the heauy burthen of his afflictions.

The second Prayer for Constancy in affliction, and to *endure malicious slanders* patiently.

LOrd, how are my troubles increased? how many and how grieuous miseries haue seized and taken hold vpon mee? insomuch as the world argueth mee forsaken of thee: affirming that there is no helpe for me in thee.

But, Lord, are they not such as haue a carnall eye, and doe not spiritually discerne thy secret purposes, in chastising them whom thou louest?

They looke onely vpon the outward meanes that the world worketh, and comprehend not thy mercy and prouidence, wherin thou worketh, by meanes, euen as thou wilt.

Therefore, let not their malice moue me, nor their taunts dismay me? I will hold me by thy promises, and endeauour to keepe thy Statutes, and perform what thou hast commanded.

O Father, leade mee in thy righteousnesse, that I sinne not in their sight that couet to catch me in the snare, and

to

to entrap mee in the net of deſerued re-proofe. Beare mee vpon the wings of thy bleſſed protection, and let mee not come within the reach of their malicious inuentions.

Let not ſuch as lay waite for mee, haue iuſt cauſe to deſire, or opportunitie to worke any euill against mee: rather let mee ſo tread the pathes of that loue, and performe the duty toall men, that thou haſt willed in thy word, that my conſcience bearing me witneſſe of mine innocency, I may freely ſay, The Lord is my helper, no euill ſhall happen vnto mee.

I confeſſe that I cannot ſo carry my ſelfe in this life, but offence will be taken against mee, and I ſhall deſerue (as I doe) the iuſt reproofes of men, yea, against my will: and conſequently, the carnally affected cannot but breake out into [illegible]erneſſe against mee for the ſame [illegible]he more, by reaſon they ſee mee a[illegible]ed, as it were by thy hand, which they take as a ſtrong argument, that I am a ſinner moſt notorious, and that thou haſt vtterly caſt mee off for euer.

I cannot indeede (louing Father) but confeſſe my ſinnes, and that I am

worthy of sharper corrections, then I haue yet tasted, or am able to beare: yet consider that I haue not maliciously done what thou dislikest, but in weakenesse, and of naturall imbecillity onely, and much against my will, rather as suffering Satans oppressions, then willingly or wilfully committing sin.

And therefore trust I in thy mercies, O forgiue me: I depend on thy power, O saue and deliuer mee, lest my miseries ouer-whelming mee, such as pretend euill against mee, take occasion to pursue mee, and so deuoure mee.

Consider my troubles, O Lord, behold my dangers, and bee vnto mee a perpetuall rest and refuge.

Why standeth thou aloofe, O Lord, and seemest not to regard my troubles? why turnest thou away thy face, and considerest not my wants? why hidest thou thy selfe, when my troubles so much abound?

Arise, and let not the wicked take occasion through mine afflictions, or say, there is no helpe for me in thee, or that thou regardest not the causes of thy distressed children.

Deliuer me rather, and releeue mee, that the righteous perceiuing thy readinesse

vnelle to saue mee, may the more feare thee, and trust in thee, and not faint when they are likewise afflicted.

Thou willest the poore to commit himselfe vnto thee, and promisest to receiue such as haue no helper. Thou preparest the dull hearts to call vpon thee, and thou againe heerest their crpes, and comfortest them.

How long then, O Lord, how long wilt thou forget me? how long shall I cry and not bee heard? how long shall I seeke counsell of thee, and yet bee ignorant what course to take? I am wearied with my daily sighes and groanes, which my heart (fraught with griefe and heauinesse) doth powre forth before thee continually. O be vnto me that liuely light, that may lighten my sad and pensiue Soule. Send that Comforter vnto mee, whom thou hast promised to send, that hee may teach mee what to doe in this my miserie.

Thou hast threatned to increase the sorrowes of such as seeke vnto other gods, why then should they continue still miserable, and heauy, and grieued, that seeke thee onely, and onely beleeue in thee? how shall they bee

ſtill ignorant that aske counſell and wiſedome of thee, who haſt created all in the beginning, and doeſt preſerue all, and maintaine all for euer, being God onely powerfull, prouident, and louing?

To thee I onely come, on thee I onely call, thee I onely ſeeke: with thee is mercy, and with thee is right redemption, and thou deliuereſt all that truſt in thee, as a moſt ſure Sauiour, and mighty Protector.

And thy Word expreſſeth the liuely force of thy loue and power, wherein thou keepeſt them that are thine, as the apple of thine eye, and couereſt them with the wings of thy fauour, from the mercileſſe and cruell men.

O bee therefore my Rocke, whereon I may ſafely reſt: bee thou my ſtrong Caſtle, wherein I may be freed from the dangers prepared againſt mee: for thou haſt promiſed, that all ſuch as hope in thee, ſhall be as Mount Sion, that ſhall neuer be mooued.

Breake thou my fetters (Lord) wherewith I am tyed, and remooue my ſorrowes, wherewith I am brought euen to the doore of death, that I walking in the libertie of a free ſpirit, may

grieue

grieue no more at my crosses, but glorifie thee with a song of ioyfull deliuerance.

Let not sinne preuaile against mee any more, which as a Lyon, teareth in pieces the assurance of my soule.

Beare mee vpon thy sauing wings, through the miseries of this life, and let not the Mire and Clay, wherein I sticke fast, detaine mee euer: let not the Water-floods which roare fearefully, and fiercely swell against mee, vterly swallow mee vp. But rather diuide and put back the mercilesse Waues, that so dangerously rage on all sides against me, that I may passe on, and finish this my mortall course, as one that liueth, and hath his being at thy meere loue, and not as one that languisheth in thy displeasure.

O Lord increase my Faith.

The Motiue to the third PRAYER.

WHerein the poore man diſclaymeth his owne worthineſſe, and appealeth to the mercies of God; yet grieued vnder the burthen of his miſeries, he inſtantly prayeth vnto God, that hee will not correct him ouer-ſharpely, leſt hee faint. For by reaſon of his grieuous croſſes, (notwithſtanding his continuall prayers) hee feareth (as it were) leſt hee pray in vaine, and bee driuen to thinke that either God heareth him not, or regardeth not his Petitions: and therefore beſeeching God to come now at the length, either with deliuery, or to giue him ſuch inward ſpirituall ſtrength, as hee may conſtantly indure vnto the end. For hee hauing tryed the helpe of mortall men, findeth it to tend onely to words, and not to relieuing workes; aſſuring himſelfe that God is not as Man, that promiſeth and performeth not, but is abſolute, to worke by meanes, againſt meanes, and without meanes, euen what he will for his; ſetting before the eye of his hope, Gods former fauours and Fatherly

Fatherly assistance, shewed vnto our faithfull Fathers of old; by whose example hee seemeth to challenge at the hands of God the like louing kindnesse, and that God will not suffer him vtterly to perish, putting his trust in him, although the World gaze on him and deride him, as if he were a Monster, and no man: expostulating, as it were with God, that forasmuch as hee was cast vpon him, as soone as hee was borne, and he onely dependeth on his mercies, he cannot leaue him in the deepe, but rather, for his owne glories sake, lift him out of his calamities, lest the Righteous faint also to see him still visited, notwithstanding his continuall Prayers: and that the wicked should thereby gather, that there is not a God that regardeth the causes of poore Men.

The third Prayer: wherein he flyeth to, and wholly relyeth vpon *God, and trusteth not in the* helpe, nor feareth the *hurt of men.*

O Lord, I cannot excuse mine euils, they are infinite in mine owne eyes and

and many as grosse which I haue forgotten, and slightly past ouer, as if they were no sinnes before thee: and therefore I appeale vnto thy mercy for all: for by mine own deseruing or satisfaction, I am cleare my selfe of none at all.

Who can rehearse or call to memory, all that hee hath done amisse before thee, who keepest account of the least sinnes? And therefore what auaileth it me to iustifie my selfe, if I knew nothing by my selfe? It is thou that seest and iudgest: it is thou that hast found matter enough to condemne mee, and cause enough to punish mee: and therefore I haue no meanes to be freed from thine anger, and consequently from my miseries, but thy mercy onely, in thy beloued Christ Iesus.

Correct mee not therefore, deare Father, as I deserue, but in him haue compassion vpon mee: and as for my reformation, thou beatest mee with thy rod, so for my preseruation, hold mee vp by thy staffe, that I be not confounded vtterly, or perish altogether.

Thou seemest as if thou hadst vtterly forsaken mee: Oh, why art thou so farre from me in the wofull time of my troubles? Why stoppest thou thine

eares

eares at my cry? Why dost thou turne away thy face, when I offer the sacrifice of prayer vnto thee, and seemest not to regard mee, though I put my trust wholly in thee?

O come, Lord, come now at the last, performe thy promises of aide and comfort, when most neede is: for vaine are the helps of flesh, weake is mans arme, and his heart is not right in equitie and iudgement: therefore I trusting in thee onely, let me not be disappointed of my hope, let me not goe mourning, by reason of my miseries, and neuer finde relicke at thy hands.

Our Fathers trusted in thee, they called vpon thee in their troubles and dangers, and were deliuered and freed from that which oppressed them: they prayed vnto thee, and were heard: they sought thee, and thou shewedst thy selfe a helping Father vnto them, euen when they were ready to be swallowed vp of mercilesse waters.

Great were thy fauours towards all our beleeuing fathers: but alas, Lord, what am I? I am a Worme and no Man, yet I beleeue Lord, helpe mine vnbeliefe: I am couered with shame, bee thou my glory, that I may glorifie

thee

thee among the people that now con=temne mee, becauſe thou ſeemeſt to hide thy face from mee.

I am gazed on, and derided, ſcorned, and deſpiſed, becauſe of my miſeries: my neighbours that ſhould aſſiſt mee, diſdaine me: my familiars that ſhould comfort mee, doe not onely forſake me, but ſay of mee, that all my hope is in vaine: my kinſ=folkes who ſhould aide mee in my neceſſities, adde griefe vnto my miſeries, and tauntingly ſay, I am deſeruedly fallen, and cannot riſe a=gaine.

Oh behold this, thou that ſitteſt on high, conſider this, and in ſtead of theſe miſeries (increaſed by ſuch as ſhould friendly viſit mee) ſtand thou by mee, and afford mee the cup of thy ſaluation, that I taſting of it, may anſwer theſe men, and ſay, as I am aſſured, that my Redeemer liueth, euen thou my God, mercifull, and all=ſufficient, who art one and the ſame for euer.

I was caſt vpon thee as ſoone as I was borne, and thou receiuedſt mee: But the faults of my youth, and the ſinnes of my riper yeeres, haue cauſed a diuorce betweene thy loue and my lewd life. I am ſorry, deare Father,

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I am sorry for my fault, take me againe into the bosome of thy fauour: and from henceforth be present with mee againe, and let me onely ioy in obeying thee, and let my soule take comfort of thee; and my whole man be relieued by thee; for besides thee I haue no helper.

O helpe thou mee, and restore me to comfort againe: banish all myafflictions as a mist, and refresh my soule with the timely dew of thy relieue, powre downe the sweet drops of thy quickning Spirit, and let a comfortable calme follow the fearefull stormes of this dangerous tempest.

And I will yeelde thee the praise, who art worthy of all praise. I will magnifie thy name that worke st wonderfull things, and bringest to passe that which the worldly ones cannot comprehend; I will declare thy name for euer among the children of men. The righteous shall heare it, and bee glad, and the wicked shall quake to see mee restored, whom they so long haue scorned, and deemed a cast-away, because of my miseries.

For thine own names sake therefore, O Lord my God, heare my prayers, consider my meditations, helpe mee in time

time conuenient, before I fall vtterly, leſt the righteous bee diſcouraged by my decay, and the vngodly take heart to perſeuere the more in their obſtinate and malicious wayes, whileſt they imagine there is not a God, that reſpecteth the miſeries of his diſtreſſed Children.

O Lord increaſe our Faith.

The Motiue to the fourth Prayer.

WHerein the poore man ſheweth his accuſtomed conſtancy and faith. And feeling the weight of his croſſes yet heauy, prayeth that he may not be vtterly conſumed, nor that his enemies preuaile againſt him, but rather God will furniſh him with ſuch ability, as hee may pacifie him in paying all men their due: and the rather, for that many doe looke vpon his dangers, both the wicked and the godly; the one in deriſion, the other in griefe. Theſe yet expect what will be the iſſue of the poore mans croſſes

But

But the godly wiſhing it to be comfortable, hee prayeth that he may ſee it come to a wiſhed end, for confirmation of their hope in the like dangers: and becauſe the poore man findeth his owne infirmities, hee prayeth for ſtreugth, and ſeeing his owne ignorance, prayeth for knowledge, and looking into his dulneſſe, and cold inclination to good things, prayeth for feruency and Zeale: knowing aſſuredly, that there is no way to attaine vnto deliuery from thraldome, but to walke rightly before the Lord, who is ready to ſet the iuſt vpon a ſure rocke, againſt which the wicked cannot preuaile. And although Father, Mother, Kinſ-men and Friends forſake him, he is aſſured the Lord ſupplieth them all, and by the experience hee hath of the Lords readineſſe to helpe, hauing vpholden him in former dangers, hee will not faile him, nor forſake him, when hee is ready to bee ſwallowed vp of moſt mercileſſe troubles.

The

The fourth Prayer: wherein he prayeth for faith, for zeale *and ſtrength, to vndergoe Gods* corrections, and to be deliuered from the dangers prepared againſt him.

LOrd, I lift vp mine heart vnto thee, my ſoule truſteth in thee, let me not be confounded: let not men haue their deſires againſt mee: let thy bleſſings be powred downe vpon mee, let thy cup of comfort and ſaluation bee filled vnto mee, and let thy right hand be ready and out-ſtretched to hold mee vp, and in thy prouidence furniſh mee with the hid treaſures of thy loue.

So ſhall I ſit ſafely vpon a ſure rocke, and bee furniſhed with ſuch things as may pacifie ſuch as now are importunate with mee for that which I cannot performe: and reſting in danger of their cruelties, haue no other refuge, but to depend on thy mercy and prouidence, wherein (as in a ſafe ſanctuary) I ſhall reſt euermore preſerued vntill theſe dangers be ouer-paſt.

Many

Many doe looke vpon mee, to ſee and conſider what will become of my miſeries, and I continually pleade thy free mercy in Chriſt, wherein thou promiſeſt to couer the multitude of my ſins, for which I am thus afflicted: the righteous thereby take hold of hope, and in my behalfe with a proſperous and happy end of my deſires, encourage mee to perſeuere; for that thy word, euer ſure, warranteth a timely deliuery of all ſuch as are penitent, patient, and faithfull vnto the end.

But, alas, good Father in Chriſt Jeſus, I a moſt ſinfull man, doe challenge no comfort, eaſe, or reliefe in mine owne right, but in the merits of him, in whom thou art well pleaſed, and in whom thou ſhewest mercy vnto ſinners, among whom I am the greateſt.

Yea, Lord, I am ignorant of good things, and wander as a beaſt by nature, in the baſe wildernesſe of this worlds vanities, hauing little or no taſte of thy ſauing truth, or feeling of future dangers; but of thee onely I haue knowledge; of my ſelfe I am weake, but from thee I haue all ſtrength; of my ſelfe is miſery, from thee

thee is mercy, of my ſelfe I am altoge-ther vnperfect, but from thee is all perfection, both inward, tending to the conſolation of my ſad ſoule, and outward, to the reliefe of my diſtreſſed body.

Therefore teach me, O Lord, teach me thy truth, ſhew me thy wayes, and leade mee in thy pathes continually: with-hold my heart from euery euill thought, and my hands that they com-mit no euill, keepe mine eyes ſincere, and my tongue that it ſpeake no vnſeemely thing, and my feet from falling.

Regard mee not as I am in mine owne ſelfe, nor deale with mee as I de-ſerue by mine owne wayes, but accor-ding to thy tender mercies and louing kindneſſe baniſh my ſinnes as a miſt, driue away my imperfections as a cloud, and ſupply my wants with time-ly reliefe.

Thou art righteous and gracious, and reformeſt ſinners, and forgiueſt their ſins. Be mercifull therefore vn-to mine iniquities, for they are very great. Keepe my ſoule and deliuer mee, let mee not be confounded, nor periſh vtterly, for I truſt in thee.

Thou art the light of my ſaluation,

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the strength of my life, and my refuge, and sure defence in trouble.

In the time of my greatest dangers, thou shalt hide mee in thy tabernacle, namely, in the secret places of thy prouidence, which no man can finde out: thou shalt keepe mee, and hide mee from them that couet my destruction: thou shalt set me vpon a rocke, against which man shall not preuaile.

Hearken therefore, O Lord, hearken vnto my voyce, when I cry vnto thee, haue mercy vpon mee, and comfort mee.

Thou sayest, Seeke yee my Face; And what is it, O Lord, but to seeke thy helpe in distresse and danger? to craue thy fauour and succour in the time of neede.

O Father, my soule (by the priuiledge of thy free Spirit, which teacheth truth in the inner parts) is ready; my heart also is prepared to seeke thee: my tongue speaketh vnto thee, as vnto the liuely helper of all that are oppressed.

Hide not therefore thy face in displeasure, which in loue thou willest mee to seeke: be vnto me as heretofore thou hast beene, my succour and shield,

and

and leaue mee not vnto the end.

My naturall father (how be that begate mee, and my mother that bare mee, may forget mee, my friends that pretend to fauour mee, may forsake mee, when thou rebukest mee, but thou canst not forget mee, nor forsake mee; for thou in thy Word hast promised the contrary; and therefore I will not feare to flye vnto thee, who giuest what earthly fathers cannot giue, and supplyest my wants, that neither my most familiar and my deerest friends can supply.

I should vtterly faint, did I not verily trust in thee, and assuredly know that thou hast no respect of persons, and that thou acceptest not of men, as the World doth, by the outward habite and externall glory, but the inward parts, decked with faith, feare and obedience thou likest, and embracest the poorest for pietie, and in the proud whom the world doth reuerence, thou hast no delight.

Frame thou therefore mine inward zeale, and let not my outward businesse ouer-much depriue mee of some comfort among the children of men; and when I cry vnto thee, be not as men, who

regard

regard not the woze; but with speede heare and consider, and refuse not to answer me with timely reliefe.

And let not the vnsauory miseries of this life: accompanied with the naturall weakenesse of my flesh, draw me into the way of the wicked, but let mee rather hold fast by thy promised protection, as by the Altar of a liuely refuge.

Bow downe thine eare, I say, O Lord, and let me not for euer cry vnto thee in vaine.

Draw mee out of the net that is laid for mee, deliuer mee from the dangers prepared against mee.

Thou hast seene my troubles, and hast knowne my soule in the bitternesse of distresse, and yet thou hast not vtterly forsaken mee, but in mercy hast mightily preserued mee from infinite perils.

And now, Lord, euen now, seeing my life wasteth in heauinesse, and my yeeres consume in sorrow: sith I am a reproach euen among my neighbours, and all my friends faile mee: and sith I am euen at the point to perish, bee pleased to thinke on my miseries, and lend mee speedy reliefe.

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As thy goodnesse, O Lord, is great, which thou hast laid vp as in a treasury, for all that feare thee: so let thy mercy appeare, and thy prouidence and power toward me, be seene, among such as thinke indeede thou hast forsaken me vtterly.

O Lord increase my Faith.

The Motiue to the fift Prayer.

Herein the poore man appealeth vnto God, being stricken with a kinde of despaire, because there be that say of him; There is no helpe for him in God: he therefore not onely cryeth vnto God, that hee will consider it, but hee himselfe also entreth into the cause why they so say, and findeth it to be, for that they see his store consumed, and his basket emptied, and his foes furious against him: but hee herewith not dismayed, reasoneth against these mens infidelity; who, in these their allegations seeme to deny, that either there

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is a God, or that he careth for, or will, or can helpe the poore. And yet hee preſumeth not vpon his owne integritie, but confeſſeth God to bee iuſt, and rightly may puniſh ſinners, among whom hee is the greateſt: and he findeth this temptation to be very grieuous, he prayeth God to ſecond his feeble nature, by his free grace, and that he will ſtay him with his ſtaffe, while he is but a weake man, and may eaſily bee burdened aboue his owne ſtrength. But being aſſiſted by God, hee aſſureth himſelfe, that no arme of fleſh can preuaile further againſt him, then ſhall be profitable for him: nay, he is aſſured that it ſhall come ſo to paſſe, that euen they that moſt vpbraid him, ſhall acknowledge the mighty hand of God in deliuering him, and therefore determineth to waite the good pleaſure of God, when and how it ſhall come to paſſe, and will not be diſcouraged though men ſay, *There is no helpe for him in God.*

The fift Prayer, wherein the poore man prayeth God to keepe *him from despaire, howsoeuer* men goe about to make him afraid.

IN thee, O Lord, I put my trust, and yet there are that say, There is no helpe for mee in thee: but thou art my God, how say they then, Thou canst not helpe me? sith thou art most louing, and absolutely all-sufficient.

I am indeede brought low and much weakned, I haue no helper among the sons of men. This they consider, that say, There is no helpe for me in thee.

They perceiue that my Basket is empty, they see that my store is consumed, and therefore they say, There is no helpe for me, nor recouery of mee by thee.

I ponder these their words, O Lord, in my heart, and keepe silence: I consider their thoughts, yet faint I not: I marke what they speake of mee, and yet I despaire not, for thou art my God, that can defend me, my Father that canst restore me, and sustaine me: thou

thou art to mee all in all: how say they then, There is no helpe for me in thee?

Doe not these men say in their hearts, Thou art not God, that thus diminish thy power? and that thou art either vnable, or vnwilling to helpe the needy, and to vphold thy distressed children? But as thou knowest them liers, so make them know their vaine conceits, by some sure token, that thou neuer failest them for euer; that perseuere constantly, and trust truly in thee vnto the end.

Thou art indeede a iealous God, and punishest such as goe astray, yet thou art a louing God, and tellest thy chosen children from their euil wayes, by a gentle direction.

And therefore foolish and vnaduised are they, that measure thy fauour towards men, by the fulnesse of good things, tending to the satiety of fleshly desires, and thy displeasure by want and affliction, that thinke that thou louest them, that thou feedest fat with the plenty of worldly riches and pleasures of this life, and hatest them that are tolde by troubles and corrections.

And great is this temptation (good Father) vnlesse thou second our feeble

natures by thy grace, being touched with thy correcting hand: ſtay me therefore, O ſtay me with thy ſtaffe, whileſt thou ſmiteſt me with thy puniſhing rod.

Lay not vpon mee wretched man, a more heauy burthen then I ſhall bee able to beare. And though thou ſee it moſt conuenient for mee to ſuffer want, afflictions, croſſes, and reproaches in this life, to the end that I bee not miſcarryed with the pleaſing vanities of this World, yet withall conſider, that I am but a man, weake and vnapt to beare the yoke of ouer-sharpe tryals, without ſuch ſupply of thy bleſſed comfort, inward and outward, as may maintaine faith and bodily neceſſaries in me, and for me.

So ſhall I reioyce in my low eſtate, and no calamity ſhall bring mee into deſpaire of thy prouident protection: I ſhall bee aſſured that thou art indeede my God, and that whatſoeuer men ſay of me to the contrary, thou art and wilt be my helper, in the time of my greateſt neede.

And then ſhall it come to paſſe, that euen theſe men ſhall ſee how great thy goodneſſe is, which thou haſt in ſtore

for

for them that feare thee, and thy mercy, which thou ſhewest them that truſt in thee, euen in the ſight of the ſonnes of men.

They ſhall ſee and behold how thou doeſt ſeeme to expoſe thy Children, as it were, to the fury and rage of the worlds miſeries, and yet doeſt hide them as in a ſacred Sanctuary, a place whereunto the proude, and ſuch as embrace vanity, ſhall neuer come.

And ſuch as now purſue mee, either with hate or reproach, ſhall ſee in the end, that there is helpe onely in thee, and that no arme of fleſh can prenaile againſt thee, O God, nor againſt them that truſt in thee.

They ſhall ſay, when they ſee the iſſue of my hope to bee good, and that my proſperity is renewed, Loe, wee thought this man mad, wee deemed him a caſtaway; but loe, the Lord, in whom hee truſted, hath made him to ſtand, and his hand hath brought to paſſe what hee deſired.

And I my ſelfe ſhall then conſider that I erred, when raſhly I ſaid, I was vtterly caſt downe; for though when I cryed, thou ſeemedſt not to

heare; when I sought thee, thou seemedst to hide thee from me: and when I complained vnto thee, thou diddest not regard it: I shall then confesse, that thy wisedome in humbling me, thy mercy in sustaining me, and thy prouidence in relecuing mee, doth passe the capacity of the wisest men.

Therefore (deare Father) I will yet waite that acceptable time, I will yet attend thy good pleasure, and will, and will not indent with thee when, nor direct thee the manner how thou shouldest helpe me: but submitting my selfe vnto thee, I will hold my peace, though men say yet of mee, There is no helpe for mee in thee.

O Lord increase my Faith.

The

A Motiue to the sixth Prayer.

THe poore Man finding the troubles of this life grieuous vnto him still, begins his Prayer with a Meditation, wherein hee desireth to leaue the Earth, as earthly things, and to be with God, where all good things are; flying to God with serious lamentations, for that God absenteth himselfe, and keepeth backe his comforts, notwithstanding his long crying vnto him: And therefore heartily prayeth, that God will heare him, and helpe him now in deepest of his troubles: being become ignominious to the World, by reason of his miseries, insomuch as he is ashamed to bee seene of men, and withall seemeth to be rapt vp with the contemplation of heauen and heauenly things. And standing thus ballanced betweene griefe of his crosses, and ioy of his comfort to come, hee resolueth himselfe to endure for the time, and referreth the end and managing of his course to God alone, to whom hee prayeth, that hee will so much fauour him,

as that hee may receiue ſuch inward conſolation, and outward comfort, as hee may haue cauſe to begin his praiſe of God here, for his deliuery: promiſing as it were in himſelfe, that he will glory in nothing in this life (howſoeuer hee bee aduanced) but in God onely: But fearing leſt hee ſhould be depriued of the occaſion of praiſing God, for his helpe extended; hee inſtantly beſeecheth God, that as hee is beaten downe by his corrections, ſo hee may be raiſed againe by his mercy and prouidence.

The ſixt Praier, to learne how to leaue the world and worldly *things, and to deſire heauen* and heauenly things.

My ſoule longeth and thirſteth for the liuing God, I deſire to appeare before his glorious preſence, that I may ſee the good things that he hath laid vp in heauen for them that are his.

For I am weary of my groaning, I faint vnder the moſt cruell burthen of the

the miſeries, which hee, for my ſinnes hath laid iuſtly vpon mee here in this mortall life.

O God, the rocke of my ſtrength, Lord of mercy, why ſuffereſt thou mee thus to languiſh, and finde no releiſe? why mourne I daily, and haue no comfort? why cry I vnto thee, and thou heareſt not? why doe my ſorrowes increaſe, ſith I ſeeke thee vnfainedly?

Defend mee, O defend mee, in this time of my greateſt danger, relieue mee in the time of my moſt neede, preſerue me from the mercileſſe and cruell men, feede mee with the hid treaſures of thy loue, and multiply thy bleſſings vpon me; for I am poore, miſerable, and paſt helpe, vnleſſe thou helpe mee, and ſuſtaine mee, O Lord.

Be not farre away from me, and put me not altogether to confuſion: let mee not vtterly periſh, while there is none to helpe: I am ignominious in the ſight of all men, by reaſon of my miſeries, & miſerable, by reaſon of my ſins: I am a reproach vnto my neighbours, and many ieſt and laugh at my fall.

Inſomuch as I am aſhamed to bee ſeene of men, and wiſh I were able to flie out of the earth, and that I might

once be, where I might with ioy behold thee in thy triumphant Throne, where is neither hunger, nor thirſt, nor nakednesse, nor want, nor ignominy, nor ſinne, nor death; but all fulnesse, and glory, and truth, and ioy, and life eternall.

O ſweet being with thee, moſt happy dwelling and abiding with thee!

But loe, Lord, this place ſo glorious, theſe ioyes ſo ſweet, and theſe comforts ſo ſure, are not attained vnto, but with vnſauory affliction in this life. This future, happy, and immortall life, cannot be without the death and ſuffering of this mortall body.

And therefore, Father eternall, bee it vnto mee in this fraile life, euen as thou wilt, that I may poſſeſſe thee, and the ioyes with thee, of eternall life.

Afford mee thy fauour: let mee inioy thy bleſſings, euen here in this life, that I may heere begin to ioy in thee, and heere begin to praiſe thee among the Children of men, that they may ſee and conſider, that though great are the troubles, and miſeries, and afflictions, which the righteous ſuffer here, thou yet deliuereſt them out of all. So ſhall

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I alſo giue thanks vnto thee, thy praiſe ſhall be in my mouth continually, my ſoule and mine inward parts ſhall glory in thee, and glorifie thee.

I will ſay vnto thee, O mine hope and my fortreſſe, thou art my God, in thee will I truſt: when thou ſhalt make mee glad againe, I will be glad in thee, and when I reioyce, I will reioyce in thee, for it is thy ſelfe onely that comforteſt the abiect, and deliuereſt the poore from them that perſecute them.

Awake therefore in time, (O Lord) awake, preſerue mee, that I periſh not in theſe miſeries, and leſt I being as one forgotten and forſaken of thee, bee cenſured a caſt-away among ſuch as ſee mee: and ſo being depriued of the occaſion of praiſing thee for my deliuery, I bee driuen from one ſorrow to another, and all my hope turned into diſtruſt of any recouery. Hide not thou therefore thy face, forget not my miſeries, and be not careleſſe of mine afflictions for euer.

My ſoule is beaten downe euen to the duſt; my heart fainteth, my hands become weake, my knees waxe feeble, mine eyes are dimme, and all the parts of my body are vexed, and I goe continually

tinually mourning in my miseries.

O see & regard my miserable plight, looke vpon my griefes, and ease the intolerable burthens of my calamities: for though thou hast made a great wound by thy corrections, yet, O Lord, thou canst cure it againe with spirituall comfort, and not with-hold the outward good things, ordained for the comfort of thy Children in this life.

Turne thy face vnto mee, which I instantly seeke; send downe thine ayde which I heartily craue, and haue mercy vpon mee, for I am most desolate and poore.

Rise vp, O Lord, rise vp, thou that art louing and bountifull: let mee rise vp againe by thee, that am throwne downe by thee; and though my sinnes (as a sword) haue cut mee from thy fauour, let the righteousnesse of thy Beloued vnite mee vnto thee againe, in such sort, as nothing may separate me from thee for euer.

O Lord increase my Faith.

A Motiue to the ſeuenth PRAYER.

In which the poore diſtreſſed *man ſheweth his deſire, to hold faſt* the Promiſes of God, and to ſhew *himſelfe thankefull.*

THE poore man being lately in an extreme agonie, neere vnto deſpaire, by reaſon of his ſinnes and miſeries, hee here begins to rowze himſelfe vp againe, ſuddenly crying out, that the Lord is yet his hope, and therefore promiſeth to hold faſt by him, and not to giue ouer for euer: no, whatſoeuer troubles doe befall him, and miſeries aſſaile him: yea, howſoeuer the world and worldly things bee mooued againſt him, hee armeth himſelfe with faith in God, to ſtand with patience in all. Nay, ſuch is his aſſurance of a more bleſſed being, after this little time of tryall, that he affirmeth theſe croſſes that happen here, to bee but trifles, and of no weight to bee borne, in reſpect of the future happineſſe: yet becauſe he will not ſeeme

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ſenſeleſſe of Gods corrections, and be idle in well-doing, hee ſtill ſolliciteth the Lord for ſome tokens of his loue here; namely, that hee will binde vp his ſores, and heale his wounds with his holy helpe, and that he will renew him with ſpirituall vnderſtanding, and cleanſe his affections, that he may thinke, ſpeake, and doe all to the glory of his name, and that his tongue may be an inſtrument to praiſe him before the children of men, for his deliuery, promiſing to continue conſtant till the time appointed.

The ſeuenth Prayer in diſtreſſe.

O Lord, thou art yet my hope and ſtrength, thou art an helper in trouble, and doeſt not hide thee for euer from thy diſtreſſed Children. Therefore I will yet hold faſt by thee, and will yet truſt in thee, while I liue and haue breath: I will not vtterly faint, nor feare though greater ſtormes yet ariſe then hitherto I haue endured: though the Earth tremble vnder mee, and all the creatures rage round about mee, I will ſay ſtill, and con=

confesse and acknowledge, that thou art my God, and therefore thou wilt not suffer me to be vtterly lost, or perish altogether.

No, Lord, though the earth bee moued, and though the mountaines bee tumbled into the middest of the Sea, though the Waters roare and swell, and the lofty hils tremble at the furie thereof: yet will I not bee discouraged, because I haue thee my Saluation.

Should I then faint at the small afflictions, which as little darts, thou shootest at mee in loue, not to kill mee, but to put me in minde of my vanity and forgetfulnesse of thee, to call mee from mine errours of the truth, from sinne, to saluation, and from death, to eternall life? I must confesse against my selfe, that I haue deserued the darts of eternall death, and to bee shut out of the Land of the liuing: but mitigate thine anger, and turne thy heauy displeasure into loue and liuely releefe, and let me once taste, and be refreshed with that comforting riuer, that maketh glad thy distressed Children.

O God of hostes, come and behold my

my desolation, and cause those thy deadly darts, which so fast sticke on mee, by little and little to fall away, and cure the wounds which thou hast made.

Winde by the sores of my sorrowfull soule, cleanse the corrupted affections of my defiled heart, lighten the dim eyes of my darke vnderstanding, wash mee throughly from mine iniquities, and purifie mee from my sinne.

Make mee to heare ioy and gladnesse againe after my long mourning, giue me releefe againe after my long want, set me vpon a sure rocke, and plant mee on a fruitfull ground among the flourishing trees, that prosper by the sweet waters of thy liuely fauour.

Oh cast me not away, deare Father, cast me not away from thy presence, restore mee rather to the glory of thy saluation, and establish mee with thy free Spirit.

Lord, open my mouth, that my tongue may bee an instrument to praise thee for thy liberall releefe, and ready helpe in my neede and necessity.

So when thou shalt renue my decayed store, and replenish my empty basket, when thou shalt yeeld comfort to my sad soule, and refresh my sorrowfull heart,

heart, I will surely vtter forth thy praise with vnfained lips, I will giue glory vnto thy name, and publish thy mercy to all the world.

Oh be therefore vnto mee a speedy helper, delay not too long to come, my saluation: for behold, I am in a miserable case, as thou well knowest, poore, as thou seest.

Reiect not yet my petition, who cry instantly to thee for helpe, O helpe, before I perish vtterly, hold mee fast by thy hand, and lift mee vp againe, before I fall altogether.

Thou hast not promised, I know, that which thou wilt not performe, and therefore I will waite faithfully, for the time is at hand that thou hast ordained for my deliuery. And therefore by the priuiledge of a liuely hope, which will neuer make them ashamed that fixe it on thee, I will persevere: confirme my hope, and make it perfect, vntill I may inioy the liuely fruits of thine assured saluation.

O Lord increase my Faith.

The

The Motiue to the eighth PRAYER.

In which the poore diſtreſſed man *craueth pardon for his ſinnes*, the cauſe of his miſeries.

THE poore man, as it were ouercharged with the burthen of his miſeries, wiſheth himſelfe wings to flie away from all occaſions of calamities, but forthwith checketh his raſhneſſe and folly, in ſeeming deſirous to hide him from God that is euery where, and can euery where puniſh the tranſgreſſours of his will. And therefore prayeth, that God will bridle his affections, and giue him patience, appealing vnto the Almighty, who knoweth his deſires to doe well, though the peruerſeneſſe of his nature doe draw him into things offenſiue; and therefore diſclayming his owne worthineſſe, craueth pardon and mercy, acknowledging the generall weakneſſe of all mankinde, and his owne to be the greateſt of all; and therefore prayeth for

for ſtrength, for wiſedome, and inſtruction, affirming him to bee moſt happy indeede, whom he fauoureth, by reaſon of the infinite bleſſings that hee euen here enioyeth in his mortall life: although hee withall cryeth out againſt the miſeries that doe ſtill oppreſſe him, keeping faſt hold through hope, that yet God will not ſuffer him to periſh, nor fall vtterly, becauſe he is a rocke whereon the righteous, ſuch as doe take hold of the death and paſſion of Chriſt, doe reſt more ſafe from all danger: and therefore concludeth his prayer with an inſtant petition, that God will giue him a bleſſed end of his hope, that he may talke of his glory, and ſing of his praiſe, that all men may ſee by his example, that God reſpecteth the cauſe of the needy.

The eight prayer in diſtreſſe.

OH that I had wings like a Doue, then would I flie away from theſe troubles, and make mine abide in the wildernes among the thicke bushes and branches of the Cedars, rather then to endure theſe intolerable miſeries among the ſonnes of men.

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But alas, Lord, what doe I consult thus with the vaine wisedome of flesh and blood? thou art God, and were I in the wildernesse, thou art there; were I in the vttermost parts of the earth, thou art there: were I on the highest mountaines, or in the bowels of the Earth, or in the Sea, or in the clouds, thou art there, and canst there also finde mee out, and there visite mine iniquities with stripes, and my sinnes with scourges.

It booteth mee not to covet to hide mee from thee: better is it for mee to subiect mee vnto thy will. And therefore bridle mine affections, tame the wrulinesse and fiercenesse of my heart, reforme the words of my mouth, teach me right wisedome, and learne mee true vnderstanding: vouchsafe mee perfect patience, and then shall I bee neerest vnto that liberty which I long for, and best freed from the dangers which I feare, and soonest enioy the comforts that I desire.

O make no long tarrying, O Lord, but hasten my deliuerance: preserue me from the furious stormes and raging tempests that are yet ready to giue my wearied Soule a new encounter.

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Wherefore hast thou left vnto vs (by thy Word) a commandement to cast our care vpon thee, and to lay our burdens vpon thee, promising to comfort vs, and to ease vs? It is not to deceiue, but to deliuer vs.

Thou seest my desires, and knowest the secrets of my heart, and all my wayes are manifest before thee. If therefore I should iustifie my selfe, thou wilt condemne me: if I hide my sinnes, thou findest out my corruptions, and that all my righteousnesse is worse then vanity it selfe.

And therefore disclaiming mine integrity, I craue pardon, and aske mercy, wherein thou art rich, and whereof thou art most bountifull, euen to such as acknowledge their owne vnworthinesse, wants, and wickednesse.

To thy mercy I appeale, I flie vnto thee, I depend on thee, I lay my burthen vpon thee, fearing thee, and reuerencing thee, louing thee, and trusting thee.

What imperfections, O Lord, seest thou in me, for which thou shouldest thus afflict me? O wretch that I am, a most wicked one, a corrupted one, defiled

defiled within, and without, how can I plead any good duties done vnto thee?

But, good Father, thou art not ignorant of the generall vanity of man, who is euill in his beſt wayes, and the moſt pure of vs is imperfect. Pardon then my weakeneſſe, and giue mee that ſtrength, and that zeale, and that obedience, and that perfect loue, that thou requireſt.

Be vnto me a Father to inſtruct me in true wiſedome; be vnto mee a guide, to leade mee in that way that leadeth vnto life, that after my long eſtraying from thee, I may bee at laſt brought home to thy bleſſed fauour againe, wherein is life, and liberty, and comfort, and fulneſſe, and ioy, and reſt, and peace for euer.

O happy is hee, that is in thy protection, moſt happy is hee whom thou fauoureſt: for hee is wiſe, he is ſtrong, hee is godly, hee is fed, he is clad, he is ſafe, and hee is rich in euery good thing.

When he calleth, thou heareſt, when he asketh, thou giueſt, when hee ſeeketh, hee findeth, when hee is ſicke, thou cureſt him, when hee is poore, thou prouideſt for him, when he is ſad,

thou

thou comfortest him; when he is wearie, thou easest him: when he hungreth, thou feedest him: when hee is in trouble, thou defendest him: when he is in danger, thou preseruest him: when hee is hated, thou louest him: when hee is dead, he then entreth into that life which is eternall, and then partaketh of the ioyes which are vnspeakeable.

Oh, accept mee into this fauour, wherein are so many blessings certaine: furnish me with these blessings, wherein are so sweete contentations, and bestow on mee those graces that make the most despised in the world most honourable with thee. So shall my sorrowes bee turned into ioy, my want into sufficiency, my teares into gladnesse, and all my miseries into godly mirth.

Deliuer my soule from death, keepe my feet from sliding, let mee walke righteously before thee, and call instantly vpon thee, who performest thy promises, and sufferest none to depart empty away, that seeke thee with their whole hearts.

Oh send therefore, and saue mee from them that would deuoure mee, and from that which afflicteth me; for my

my soule is among Lyons; I wade as through a raging sea: I dwell among men set on fire against mee, whose teeth are speares, and whose tongues are as a two-edged sword: let thy mercy therefore and truth be my shield and buckler.

Thou hast euer beene my hope, helpe mee therefore, and let not my troubles increase, renew my ioyes, and set me vpon the rocke of neuer-failing relieſe, and let my rest and refuge bee for euer, vnder the shadow of thy protection.

Vsing to passe what is fit for me, and which thou knowest expedient; let the Righteous see the blessed end of my hope, that they may likewise talke of thy glory, and speake of thy praise.

And all men shall say, Verily, there is fruit for the righteous: doubtlesse, there is a God that worketh good for them that are of a perfect heart.

O Lord increase my Faith.

The

The Motiue to the ninth Prai-er, for aſſurance of Gods *Prouidence.*

THE poore man, notwithſtanding his preſent heauy burthen of affliction, hath and feeleth in himſelfe an inward inſtinct of comfort, and in meere zeale of Gods glory, breaketh out into an admiration, as it were, of his infinite Maieſtie, power, and excellency, and conſequently, recounteth the innumerable bleſſings, and infinite mercies of the Lord: who, ſo regardeth the frailty of man, as hee ſeemeth to winke at his many euils, confeſſing it the meere kindneſſe, and free fauour of God, that all mankinde is not confounded for diſobedience; laying vpon himſelfe the guilt of his owne ſins, for which beyond all other, the Lord may iuſtly puniſh him; acknowledging that hee more offendeth God by his ſins, then hee can appeaſe him with his Prayers, and doth more mooue him to anger by his tranſgreſſions, then hee can pleaſe him by his beſt zeale:

And yet he longeth ſtill to be at one with God, in whom he knoweth there is mercy and loue, and liberty, and reliefe: In hope whereof, and that God will remember his louing kindneſſe againe towards him, hee will yet truſt and pray, and be patient: And yet ſeeing his corruption ſtill ſtrong to beat downe his faith in God, prayeth God to bridle his vngodly affections, leſt he feare ouer-much, and ſo faint and giue ouer his ſuit; and deſireth by the examples of *Iob*, *Joſeph*, and *Dauid*, and other Godly Fathers, that endured their troubles patiently, he may likewiſe be patient vnto the end. And thus rowzing vp his dead thoughts, and ſorrowfull ſoule, with the ſweet conſideration of infinite comforts (which his louing God hath euer, and doth daily beſtow vpon his poore oppreſſed children) he reſolueth not to faint.

The

The ninth Prayer, in which the poore diſtreſſed Man acknowledgeth, that though God doe deſeruedly puniſh him, yet he aſſureth himſelfe that God *will relieue him.*

O Lord my God, thy name is moſt excellent in all the World, thy glory is ſpred abroad thorow the Heauens, and thy praiſe is vttered by all thy Creatures, as in an vniuerſall harmony, thorow Heauen and Earth.

For thy mercies are infinite, and thy bleſſings without number, that thou haſt beſtowed vpon them all, eſpecially vpon the Children of men, who yet among all other Creatures, are moſt forgetfull, and apteſt to breake out into ſtrongeſt diſobedience againſt thy Maieſtie: and of thy free fauour and mercy it is, that all Adams iſſue is not vtterly rooted out of the Land of the liuing.

And I for my part (Father moſt louing) cannot hold my ſelfe guiltleſſe

of infinite euils, whereby I haue yeel-ded greateſt cauſe among many, that thou ſhouldeſt puniſh euen the whole World for diſobedience: but my ſelfe eſpecially I confeſſe worthy of my miſeries, and not to deſerue the vſe of the Ayre to breathe in, nor of any of thy creatures to bee comforted by them.

Worthily therefore haſt thou af-flicted me, and worthily maiſt thou ſtill viſit mee: for I ſee I doe rather more incenſe thee by my ſins, then appeaſe thee by my prayers; I more offend thee by tranſgreſſions, then I can pleaſe thee by my beſt zeale.

I faint at mine owne vnworthineſſe, yet faine would I be at one with thee, in whom is onely ſafety and ſuccour, and aſſured ſaluation, to them that tru-ly reforme their liues, & rightly frame their repentance, and ſincerely follow thy will, which is thine owne gift.

All this I deſire to performe, and diſtruſt thee not: for thou haſt promi-ſed pardon to the penitent, and reliefe to the lowly, and to be with them that ſeeke thee, and to hold them vp that hold by thee, and to inſtruct them that ſeeke wiſedome of thee.

For-

Forasmuch therefore, as I haue so long cryed vnto thee, and so long sought thee, I will yet hope, though I shut vp my sad soule in silence, onely vpon thee, who wel considerest the inward grones, and rightly ponderest the sorrowes, and sighes, and wants, and desires of thy distressed Children, though they seeme mute in their lips, and to speake nothing with their tongues.

If thou mightest at all haue beene pleased to heare by earnest cryes, thou mightest haue heard mee: if it might haue pleased thee to succour mee by earnest desires, I might haue beene relieued. But loe, the time is not yet come, that thou hast appointed for my deliuery, and therefore I will still waite, and not be weary; for my helpe, and my comfort, and my life, and my saluation dependeth on thee.

O bridle therefore all vngodly affections in me: let me neither murmure, nor grudge, nor feare, nor faint, but with patience (in well doing) tarry till thou haue decreed to haue mercy vpon mee.

For, is there not an appointed time for all things? Iob was brought low by thee: yet at thine appointed time

lifted vp againe. Ioseph was long afflicted in prison; yet when thou sawest the time, he was aduanced againe. Thy deare Dauid was long and fiercely persecuted, yet at length established in his desired dignity.

When the poore Widdow was euen at the end of her hope of further relefe, her cruze of Oyle being emptied, and her vessell of Meale spent, euen then diddest thou send her a relieuing guest, by whom thou gauest her increase of necessary succour.

Therefore yet a little while, and my appointed time will come, wherein I shall be also deliuered out of all my miseries.

Yea, thou art my strength, and my portion, and my defence, and my saluation: thou seest my miseries what they are, and how many they be, and how heauy they lye vpon mee; for thou that sendest them, art not ignorant of them; and thou that madest mee, well knowest what is fittest to preserue mee.

I am brought to the very Pit of confusion, as the naturall man deemeth; but thou hast decreed the time of my deliuery, to mee vnknowne, that when

when it commeth, I may reioyce in thee, and not attribute my recouery to the fleshly ayde of mortall men, which I haue sought in vaine; yea, while I called instantly vpon thee, that I might acknowledge all helpe to proceed from thee, and all that the world affoordeth to be but the effects of thy loue, of thy power, and of thy prouidence.

Oh, blessed is the man whom thou chooseſt, and causeſt to come vnto thee by afflictions: for although he seemeth to be a companion of Death, yet hee liueth by the secret sweetnes of the pleasures of thy inward consolation, and safely dwelleth in the Courts of thy protection, feeding on the liuely assurance of thy Prouidence and Loue, and fainteth not at any frowne of the mightieſt on earth.

So am I assured, O Lord, that thou art my portion, and thou tenderest mee as a sonne, though thou vsest mee with thy Rod, as a sinner: and that thou wilt not suffer mee to fall vtterly, though thou seeme to correct mee sharpely.

Although I seeme to be depriued of all hope of recouery of my wonted

comfort, becauſe I ſee no ready meane before my eyes, nor preſent likelihood: notwithſtanding my long and inſtant cryes, I will not ſhrinke, knowing this, that thy loue is infinite, thy power wonderfull, and thy prouidence paſt finding out.

For if the ſtony Rocke, and the withered Iawbone could yeeld water to refreſh the thirſty: if thou couldeſt ſend Manna from heauen, and meate by a Rauen, and feede ſo many thouſand people with little ſhew of bread: if thou couldeſt ſend Quailes ſo plentifully in the Deſart, with infinite other things, miraculouſly, for thy diſtreſſed Children: confirme my Faith euermore, that I may conſtantly beleeue that thou both canſt, and wilt in thy good time relieue mee.

All power belongeth vnto thee: who then will ſay, or who can imagine that thou canſt not helpe when moſt neede is? who will ſay thou haſt not loue, ſith thou ſo freely haſt done theſe many and mighty things for thy diſtreſſed Children, that could not relieue themſelues.

But loe (Lord) all things are thine,

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the Heauens are thine, and the Earth is thine, the Cattell in the fields, the Fowles on the Mountaines, the Gold and Siluer, and all that is aboue vs or beneath vs, is thine: who then can say, thou canst not giue and bestow on whom thou wilt, what thou wilt, when thou wilt?

Thou makest the Corne to grow, and watrest the Earth with thy sweet showres from aboue, so that euen the Beasts also of the field are fed, as by the dew of Heauen.

Sith then that thou art Lord of all, and sith thou commandest and forbiddest, sith thou makest poore and enrichest, sith thou throwest downe and aduancest, sith thou triest and rewardest, and sith thou doest what thou wilt, and in what manner thou wilt, to whom thou wilt, and when thou wilt; and no man can command thee or forbid thee; I yeeld me wholly to thy will, and craue onely to will as thou willest, and doe as thou directest in all things. Bee it thus, deare Father, for his merits that thou most dearely louest, that died, and rose againe for all, and who sitteth with thee, a Mediator for all: for his sake, O Father, heare

and helpe mee in time conuenient. Amen.

O Lord increaſe my Faith.

A Motiue to thankfulneſſe to GOD, *for Comfort and Reliefe* receiued of him, after long *praying vnto him in the* time of neceſſity and *affliction.*

PSAL. 28.7.

The Lord is my ſtrength and my ſhield, my heart truſted in him, and I was holpen, therefore my heart ſhall reioyce, and with my tongue will I praiſe him.

AS no man knoweth how profitable a thing Phyſicke is, but he that hath bin ſicke, & hath bin eaſed by it, nor of what valew faithfull friends are, but he that hath bin brought to extreme need, & taſted of their

their helpe: so none can sufficiently comprehend, how great the goodnes of God is, but such as haue beene tryed by some affliction, and felt grieuous calamity, and haue beene deliuered by God out of their dangers, and miseries, or in some measure beene eased. And if hee that in sicknesse hath receiued health by Physick: if he that in his great necessity and want hath bin relieued by friends, doe not acknowledge the benefit receiued by either of them, will not all men of ciuill carriage condemne them of ingratitude? So, and far more worthy is he to be condemned, that being afflicted by whatsoeuer meanes, and so deliuered by the prouidence and fauour of God, if hee stand silent and mute, not endeuouring to giue God the praise and glory of his deliuery. This I confesse is my case, and no doubt there is no Man exempted out of the number of them whom God hath deliuered out of one danger, and affliction, or another: But some being blinde of that side, see no other meanes of their deliuery, but their selfe-wit, policie, strength, or carnall meanes, neuer turning eye to the true helpe, the power and prouidence of God; and that is the

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cauſe why (as there were of ten Lepers, but one returned to giue thankes to Chriſt) ſo few, ſcarcely out of ten that receiue bleſſings and comforts at the hands of God, returne thankes truly to God for the ſame, and yet there is not one of what eſtate, degree, or profeſſion he be of, but muſt (if he be not an Atheiſt) acknowledge himſelfe a debter vnto God in this behalfe, who requireth but onely thankfulneſſe for all his benefits. Some may ſay, they were neuer afflicted, neuer oppreſſed, neuer diſtreſſed, neuer in danger, for they haue had continuall proſperity, and therefore could neuer obſerue, wherein God hath ſhewed them any ſuch needfull deliuerance: ſome are borne noble, ſome left rich, many preferred to Offices, and that immediately of their Parents, Friends, or themſelues, neuer conceiuing that the hand of God had a ſhare in theſe. And therefore (if to any) they giue the glory to the wrong meanes, forgetting their Orator, by whom they were made, preſerued, and by whom they were (indeed) preferred to place of dignity or profit, by whom they were tanght and inſtructed in the myſteries, whereby they become glori-

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ous in the world, and ſo become graceleſſe vſurpers of Gods gracious and free bleſſings: in recompence whereof often obſerued, that God (as it , winking at their vanities for a time) permitteth them to runne their owne race, vntill they fall into ſome apparant dangers: as ſome into want, ſome into diſgrace, ſome into ſickneſſe, ſome into the hands of Enemies, ſome into groſſe fatuity and fooliſhneſſe. In all which they run vnto their former vaine conſiderations, ſeeking redreſſe by wrong meanes, and finding none, they then conſult with ſome better guide, who ſet them in the way to ſeeke God, who being mercifull, refuſeth not to be their refuge that come vnto him. at length, by faith in prayer, who yet will ſeeme not to heare them by and by, when they ſpeake vnto him, nor to giue what, and when they aske, to make them the more earneſt and feruent in asking, and finding at the length Gods fauour, and receiuing in ſome meaſure what they want, then the vpright in heart (as Dauid ſaith) become thankefull, hauing gotten comfort from the Lord, they willingly giue him the glory: the true chil-

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dren of God, cannot reſt contented, when God hath refreſht them with his mercies, till they haue truly giuen the Lord againe his due praiſes: a marke to diſtinguiſh the children of God from the Wicked, who ſwallow vp all Gods bleſſings, namely, the profitable and pleaſing things of this life, aſcribing the glory and doing their Sacrifices (as it were) vnto their owne armes for the ſame: what bleſſings ſoeuer God doth beſtow vpon them, they are neuer the fuller of thankefulneſſe, nor made thereby the more obedient to God, like the lake Aſphaltis, or the dead Sea, whereinto Iordan runneth, the Water of it ſelfe being ſalt, becomes nothing the fresher by the ſweetneſſe of the qualitie, nor the bigger by the quantitie of the Water of Iordan; they take from the Lord, without giuing againe; like barren and vnprofitable ground, that receiueth the ſeed, but returneth none, and therefore is neere vnto burning, (as the Prophet Hoſea ſaith) whoſe end is to be burned. Let vs therefore learne to bee thankfull to God for euery benefit receiued of God, which if it increaſeth not thankfulnes, it increaſeth iudgement. It is a dangerous

gerous thing to forget God, in thankſ=giuing, neglecting heauen, and heauen=[illegible], and to minde the world one=[illegible] worldly things, they that preach [illegible]emſelues peace, without peace with God, in what outward ſtate of contentments ſoeuer they ſtand in their owne conceits, and in the view and admiration of men, they be but in ſlip=pery ſtate: though they ſeeme to haue no occaſion to flye vnto God for ſuc=cour; they are in deeper danger then he whoſe eſtate with[illegible]eemeth moſt dangerous, who [illegible]within hath an aſ=ſurance of the helpe of Iehouah. Such as to whom Chriſt ſpake, Ioh. 16. Veri=ly, verily I ſay vnto you, yee ſhall weepe and lament, but the world (ſuch as haue all things in the world at their deſires) ſhall reioyce, and ye ſhall ſorrow, but your ſorrow ſhall be turned into ioy.

You ſhall bee deliuered from all your dangers wherein you ſhall reioyce, and glorifie God for your deliuerance, whereas this ſentence being turned contrary, may be applied vnto ſuch as forgetting their duties and thankful=neſſe to God, becauſe they are full, and thinke they haue no neede of Gods aſ=ſiſtance; Verily, verily I ſay vnto you,

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yee ſhall reioyce and triumph, but the godly ſhall lament and mourne; yee ſhall laugh, but your laughter ſhall bee turned into weeping.

But I will leade the iuſt [illegible] Worldlings, whom not I, but God will iudge, and will onely ſeeke to ſtir vp my ſelfe and others that are afflicted to flye vnto God, as I haue done, aſſuring them in the good time they ſhall bee comforted. And let patience haue its true worke in you that are in any affliction, and let true thankefulneſſe appeare in you, that haue beene any way comforted by the Lord. Patience and Thankfulneſſe are qualities, or rather vertues, obſerued onely in the Children of God, yet are they not in theſe accounted fooles or mad men? for if a man that feareth God fall into penury, pouerty, want, or into any kind of miſery, or is ouertaken with any ſtrong temptation, or tryed by Gods viſitation, hee is cenſured according to the naturall and carnall opinion of the worldly-minded; who as they are blinde in heauenly things, as in the ſecret diſpoſition of the things of God, ſo iudge they amiſſe of the man afflicted, holding him as a

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man accurſed of God, becauſe he is chaſtened of God: and themſelues, whoſe matters proſper well in the world, to be only bleſſed, as by deſert: and this breedeth ſuch contempt of the rich towards the poore fearing God, and this blurpeth ſuch reuerence of the poore towards the rich, both which eſpecially proceede of an ouer-good opinion that the rich haue of themſelues, & of a baſe conceit they haue of ſuch as are of low eſtate, though they be the deareſt children of God: which in the rich is arrogancy, and in the poore, fearing God, humility: yet it often commeth to paſſe, that the rich are made poore, the high are made low, & the moſt glorious become deſpiſed: and againe, the poore are made rich, the lowly exalted, & ſuch as were before deſpiſed, become honourable euen among men, according to the ſaying of the bleſſed Virgin; The Lord ſheweth ſtrength with his arme, hee ſcattereth the proud in the imaginations of their hearts, he putteth downe the mighty from their ſeats, and exalteth the humble & meeke, he filleth the hungry with good things, and ſendeth the rich empty away. Theſe are the workes of Gods iuſtice & prouidence: his iuſtice then ſheweth it

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selfe when hee plucketh downe the ingratefull arrogant, and his prouidence in prouiding for, and exalting the faithfully thankefull poore man.

The first cannot pretend iniustice or wrong in God, for taking away from him that which hee falsely suggested to be his, in such sort, as hee was not beholden to God for it: neither can the other (nor will hee) assume vnto himselfe merit to haue that bestowed vpon him by desert, which hee cannot but acknowledge, and thankefully accept to be the free gift of God: as God is iust, so is he mercifull, and euen in this case of his Iustice he sheweth mercy, to the end men may seeke and finde mercy: and in this case of his prouidence, hee confirmeth his mercy, and performeth his promise: the one to moouе to thankefulnesse, the other to increase and continue it: hee interrupteth the haughty and high-minded in the way of their pride, Fatherly to reclaime them from the way of death, the end of Gods corrections. The godliest men are many times, and by many meanes likewise plunged in dangers, but they feele in their sharpest afflictions sweetest comforts: for though they feele the

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rod of Gods correcting hand, yet they hold faſt by the ſtaffe of his mercy, praying vnto God for deliuery, not as they will, but as the Lord will: not for their owne priuate benefit onely, but alſo, and eſpecially, that his glory and power, by their deliuerance, might be the more celebrated of all that feare him: for there is not a more forcible inducement of imitation then ſucceſſe: when men ſee the iſſue of another mans courſe, they will in diſcretion follow or forſake, as is the profit or danger, eſpecially men of one profeſſion, obſerue time and meane, and matter, and place, and perſon, of precedent good or euill: and by the ſame, endeuour to frame and ſhape vnto themſelues a courſe anſwerable for their owne priuate commodities, this is the manner of worldlings: and ſhall not the children of God make vſe of other mens moſt bleſſed ſucceſſe, of faithfull prayer for deliuery out of their miſeries? who being in danger, ſeeing before his eyes the manner how another in like perill was deliuered, and will not ſeeke the ſame way to be relieued? It is the nature of true godlineſſe to publiſh euery benefit receiued at the hands of God,

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as Dauid in many places by his owne example; and many other holy men haue done: and left their examples for vs to follow, to the end that all, were it possible, might be partakers of the knowledge of Gods prouidence and loue towards all that seeke him with a true zeale, contrary to the course of worldly men, who couet to conceale the meanes whereby they atchieue commodities, not willing that any should partake of their gaine. The man of God hauing that celestiall Iewell in what measure soeuer, willingly and freely maketh all others that are desirous, partakers of it, that they may grow likewise rich in the same faith, knowledge, and vertue with him; the godly must reioyce in him that most excelleth in diuine vertues, not disdaining any for his pouerty or baseness of his worldly estate, but imbracing the pouerty of the body, and the estate of outward wants, in regard of the inward riches of the minde: for as hee that seemeth rich in outward things, may be indeed a banke-rupt; so hee that is poore in carnall things, may be rich in heauenly: else were the miserable poore man more wretched then any creature, that walketh or

creepeth

creepeth vpon the earth, flyeth in the ayre, or that flooteth in the waters: of whom all haue a contented being; but the poore oppressed man hath no comfort at all, if he be not inwardly comforted of God: in whom if hee be truly comforted, his comfort is beyond all that the World can afford.

The worldly farmer, the rich Merchant, the gallant Gentleman, the honorable person, and the greatest Monarch without the same, hath no true comfort, but earthly and banishing shaddowes of things without true comfort or continuance: yet is not this so taken, nor so accounted; for the glorious hauing onely terrene reuerence, receiue their glory from the baselt: but the poore despised, hauing confidence in God, haue their glory from aboue: whereunto no earthly honour can compare. This then may worke in them patience to beare the burthen of misery, here for a while, and for euery small benefit or blessing which God shall bestow vpon them to be truly thankefull, and yet not to deiect themselues, and be so careleste of their estates, as to neglect all lawfull meanes of worldly prosperity, because pouerty, affliction,

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and persecution in the Godly, seeme to be a glorious title, bearing as it were, the Crosse of Christ thereby: But so farre to endeuour to atchieue necessary ability and outward peace, as that ambition may bee farre from the thought in desiring; and auarice in vsing, or repining against what God sendeth: And to be carefull, diligent, and faithfull in the execution of their callings, prayeth for a blessing at the hands of God: and if endeuours prosper, alwayes to returne for all things prayses vnto God, that maketh all things prosper vnto vs: and if the industry of our bodies, and the continuall care of our hearts cannot attaine to that which wee thinke, wee must rest contented with the portion allotted by him vnto vs, who knoweth better what is fit for vs, then we our selues, and yet neuer to giue ouer praying vnto the great Giuer, who will neuer fayle to adde more and more comfort, as hee seeth most iust occasion, best knowne to himselfe, and can turne all our crosses and deepest afflictions, to our greatest consolation, when the best and most pleasing earthly delights tend to the euill of such as haue them, or either

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abuse them, or be not thankefull for them. Such as are ignorant of the discipline which God vseth to instruct and educate his children, can conceiue of no comfort and crosses, because as they are strangers from the Schoole of God, so learne they not the things belonging to such as are Gods Disciples: but condemne what is to be approoued, and approoue what is to bee condemned; holding no men happy, but he that prospereth in his wayes, and he to whom all things succeede according to his hearts desire; when indeede nothing is more dangerous, then fulnesse of all things, which breedeth security, and security killeth all other vertues, and reuiueth all vices: carnall securitie plucketh vp faith (as it were) by the rootes, Faith being the tree of all vertues, it dying, Neglect of God, and all goodnesse, begins to branch, and beares Forgetfulnesse of duty to God and men. Where then is thankefulnesse? Where is giuing Glory to God? Where is prayer and seeking to God for blessings, when hee findeth no cause to aske for what hee supposeth he inioyeth? blessing himselfe in his owne wretched estate, which he foolish-

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ly deemeth a most worthy and incomparable portion. But he that is godly, abandoneth all carnall securitie, acknowledging himselfe euer in so great danger, as when hee carnally thinkes himselfe most safe, and therefore taketh continuall occasion to flye vnto God for daily supply of daily wants, hauing no assurance of the continuance of any earthly thing, but from day to day: and therefore daily and hourely acknowledgeth the goodnesse of God, in giuing him what hee daily inioyeth. He forgetteth not that all things that hee hath, he hath from God, his creation, his life, the vse of all his limbes, his senses, his foode, his rayment, his health, his ableneſſe to performe the least duty in his calling, and whatsoeuer else, inward or outward, hee holdeth them at the will of the Almighty, to whom he prayeth for all graces and diuine vertues, that hee may be furnished with that riches that none can poſſeſſe, but such as haue them from that great God, who giueth to them that aske, and vpbraideth no man, neither denyeth hee any mans request, if it bee according to his will reuealed in his Word: and for all that

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hee giueth, requireth onely true thankfulneſſe for requitall: not that thankefulneſſe, which ſome carnally minded rich men would ſeeme to affoord him, a Cap vayled with both his hands, with words onely, I thanke God: This may bee counterfeit and lip-thankefulneſſe, which God reſpecteth as the offring of hypocrites. The organs of the tongue and lips are neceſſary inſtruments to declare the meaning of the heart, if they moue by the power of a feeling ſpirit: but if the mouth ſpeake in theſe diuine offices what the heart inforceth not, it ſhall not onely not profit, but witnes againſt the heart & conſcience that deepe diſſimulation before men, and hypocriſie before God, that ſhall worke their owne iuſt condemnation. But wee muſt fall downe vpon the knees, not onely of the outward body, but of a liuely feeling heart, & acknowledge that all we haue receiued, to be his bleſſing, and eſpeciall gift: which if we can rightly perfoeme, it will follow, that of the ſame faith wil proceed with words of thankfulneſſe, workes of obedience, which God accepteth aboue all ſacrifices whatſoeuer. But who ſo ſtill asketh and receiueth bleſſings, and onely ſaith, They

are the gifts of God, and diſpoſeth of them contrary to the rule which God hath preſcribed in his Word, that thankfulneſſe will returne into his boſome as ſin, and hee be imputed a plaine vſurper of his bleſſings. For, as when a man by fayre and flattering meanes obtaineth any thing of his friends, and hauing obtained it, reiecteth the kindneſſe of the giuer, and becommeth ingratefull and vnkinde, what is it but meere extorting of the thing obtained? Although the all-ſeeing eye of God foreſeeth the heart, and knoweth how and to what end wee aske, whether for our owne gaine, or his glory: and hee often beſtoweth great benefits vpon men, neuer deſiring them in open ſpeech. The very groanes of the heart aſcend vnto God, and God is moued euen with the meere deſires, and that oftentimes when they proceed not of faith; yea, he grauteth the very things that the wicked long for, but not for their comfort, onely to fulfill their carnall appetites, to make them ſo much the more beholden to him, for their worldly and corporall proſperity, and makes their condemnation ſo much the more iuſt, by how much

much they are inexcusable, for not ser-
uing God in true obedience, which is
the summe of most acceptable thanke-
fulnesse for all blessings. It is the na-
ture of all men, to couet earthly things,
which wee see God giueth to the euill
as well, and in greater measure then
to the godly: yet are the godly farre
more thankefull for their smallest, then
the wicked for their greatest portion;
which last doe hunger and thirst con-
tinually to adde more and more corpo-
rall meanes vnto what they haue: and
no abundance can make a stay to their
coueting, neither can there be satis-
faction to the couetous. And howsoeuer
it increase, all their thankefulnesse is
swallowed vp in their chests, or cast
vpon their fields, giuen to their wits,
to their Art, or drowned in their dain-
ties, the backe and belly haue their
condigne gratifications of the most,
and they are most beholding to some,
who rest as much indebted vnto these
two, in answering their necessitie, as
vnto God, in a fort, to whom they
owe many, and will neuer pay any
thankes. And yet the prophanest of
these will say, that all the things they
inioy, are the gifts of God. But as for

the cordiall and true thankefulnesse, it is a language vnknowne vnto them. The blessings of God to many, may bee compared to sweete showres, and our hearts to dry ground, receiuing them to refresh it when it is weary, but receiuing no drops backe againe: no more do vnthankefull men returne condigne thankes for Gods greatest benefits, but as the Sunne by his force and exhalations, draweth vp the moystures of the ingratefull earth by force, so when men can keepe their vsurped and extorted earthly blessings no longer, then they bestow them, and yet oftentimes not at all consulting with the true owner, God the lender, but bestow them to some such ends as are displeasing vnto him, as was their former abusing them. They dispose of them by their wils, as it were against their wils: their Testaments are as testimonies of their vnwillingnesse to leaue what they so dearely loued, which proueth their grosse ingratitude, euen in their last conflict with death, who commonly is not so cruell an Enemy, but hee telleth a man by one token or another, that hee must prepare himselfe to endure his encounter, some-

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times many dayes, many moneths, and often many yeeres, before hee ſhew his vttermoſt force: in all which time, the moſt forgetfull and moſt vnthankefull man might call himſelfe to minde, and conſult and conſider wherefore, and by whom the things hee inioyeth were beſtowed vpon him: if by his owne deſerts, or by his owne meere induſtry, let him then kiſſe his owne hand, as the author of his happineſſe: but if it came of the free gift and meere beneuolence of God, let him rather cut off his hands, then reſt vnthankefull to God, who can turne (as we ſee) wealth into wretchednesſe, mirth into mourning, health into ſickneſſe, ſtrength into weakeneſſe, and all whatſoeuer a man in this world delighteth in, into bitternes and wormewood: all which may bee aſſured to turne to their good, whoſoeuer reſt patient and thankefull. Who then will not affoord ſo ſmall a recompence for ſo great bleſſings?

And all thankefulneſſe is comprehended vnder this one word Obedience. Sacrifices were acceptable duties done in their time vnto God, but obedience is more acceptable then all other kindes of ſacrifices. This obedi-

ence conſiſteth not in the outward ce-remonies of perfoꝛming onely the out-ward duties required at our hands, as to liue in this Woꝛld without doing hurt to others, in paying that wee owe, in doing good to ſuch as doe vs ſeruice, and to loue them that loue vs: but in doing good to them that doe vs hurt, in giuing them that take from vs, in foꝛgiuing them that offend vs, in louing them that hate vs, in feeding them that wee ſee hunger-ſtarued, in cloathing them that wee ſee want their coꝛpoꝛall couering, in comfoꝛting the ſad and ſoꝛrowfull, in viſiting ſuch, both with counſell and ayde, that haue not their wiſhed liberty of Body oꝛ Minde, and in perfoꝛming ſuch other offices of Chriſtian commiſeration and pitty, as are commanded vs in the Woꝛd of God, to be done towards our Bꝛethꝛen and Neighbours. Theſe are outward woꝛkes, which being perfoꝛ-med by a feeling heart, touched with the Spirit of God, are ſweet ſacrifices to God, and are accepted of God, as that true thankfulneſſe, which God re-quireth in recompence of our abun-dance, which God ſo freely and louing-ly beſtoweth vpon vs aboue others in

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this life: and for his ſpirituall gifts and bleſſings, as the bleſſing of the inward peace of conſcience, the bleſſing of the knowledge of his Word and Teſtimonies, the benefit of Faith, of Repentance, and of other Diuine graces, hee onely requireth the true vſe of them, as to loue him aboue all things, to liue in ſobrietie, temperance, in his feare, in the exerciſe of true Religion, in Prayer, in hearing his Word preached, in reading the ſame with reuerence, in continuall going forward from faith to faith, from one heauenly vertue to another, and in behauing our hearts inwardly, in ſuch a liuely and willing remembrance, and execution of his diuine Will, as nothing may miſ-carry vs from what hee hath commanded, or draw vs into what hee hath forbidden.

Thus if he finde vs prepared, hee will then, as hee hath promiſed, bleſſe vs more and more, and giue and beſtow vpon vs, more and more of his ſpirituall benefits, and adde vnto our ſtocke and ſtore ſuch abundance of all neceſſary outward things of this life, as we ſhall not onely bee able to feede, cloath, maintaine, and relieue our

ſelues with wiſhed contentment, but will giue ſuch continuall increaſe, as we ſhall be able to perfoꝛme theſe foꝛmer duties to his needy members, and thereby not onely teſtifie to the Woꝛld our Faith by our woꝛkes, who will gloꝛifie God foꝛ vs: but God ſhall ſee our Faith in him, and appꝛoue our outward woꝛkes amongſt men, to be good by our Faith. Theſe being the fruits of true obedience, and obedience the moſt acceptable ſacrifice of thankfulneſſe, a woꝛke not onely not painefull oꝛ tedious, but moſt ſweet vnto the ſoule, let vs imbꝛace it as the true wiſedome, which, foꝛ the ſweetneſſe, paſſeth the hony, and the hony combe, and foꝛ pꝛecioulneſſe and woꝛth, is of moꝛe value then the fineſt gold, oꝛ deareſt earthly Jewels. Who will not then apply his heart vnto this moſt acceptable thankefulneſſe, to which is pꝛomiſed a new and daily renuing of bleſſings? one bleſſing ſhall follow another, as the ſweet dꝛops of the moꝛning dew: happy is the Man that is in ſuch a caſe. But moſt vnhappy the man foꝛgetting God, and Gods benefits, nay, who offereth the ſacrifice of pꝛayſe in a falſe, oꝛ a cold, oꝛ a counterfeit manner,

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as Cain did, who would bee seene to giue vnto God, part of his earthly abundance, but because it was done with no true affection, it was not accepted: no more are these vnworthy prayses, which many worldlings seeme to flatter God withall, offering the Sacrifices not of idle, but of hatefull fooles, though in common speech they can make semblance of great piety: As when they speake of Gods blessings, the increase of their Corne, Oyle, and Wine, the prosperity of their Cattell, the long continuance of the health of their bodies, good successe in their affaires, they can vse an outward kinde of Humiliation, bowing their counterfeit knee, and vayling their dissembling Bonnet; as if the true prayse of God consisted in these ceremonies, when indeede their hearts are full of Auarice, their hands of Bribes, and their lips of dissimulation. Hath God respect to these kinds of offerings? No, hee accepteth the obedience to his will: and his will is, that thankefulnesse to him (being in Heauen not seene) should begin in earth, in doing good to our brethren, whom wee daily see: elsethough God vouchsafe to set

(as hee did vpon Cain) a marke vpon ſuch vngratefull diſſemblers, that they come not into miſfortune in this life, like other men, yet it ſhall be a marke of their reprobation, which they ſhall carry with them to their eternall graues. Had not the men of the old world great bleſſings of the hands of God? But where was their thankfulneſſe? The earth was full of cruelty: a baſe recompence for ſo many bleſſings: yet did thinke themſelues very ſecure: yea, when God in his ſecret Iuſtice prepared their generall confuſion. Was God ſo ſtrict in obſeruing, & ſo ſeuere in puniſhing the whole world for vnthankefulnes, hauing but the Law of nature their guide? and will hee bee leſſe to a ſtiffe-necked people, or to one diſobedient perſon, hauing the vſe of his Word? Is not mans vnthankfulneſſe towards man, cenſured in moſt euill part by man? how much more mans vnthankfulneſſe to God? Laban found great benefit, and many bleſſings to grow vnto him in his earthly eſtate, by Iacobs faithfull and true ſeruice, yet how vnkindly did he reward him? Gen. 32. 1. Yet ſee the mercies of the Lord, who ſeeing thankfull Iacobs afflicted heart,

vnder his vngratefull and ſeuere Maſter, wrought his deliuery, and ſent him from cruell Laban, rich. But did Iacob attribute his ſucceſſe, and increaſe of his wealth, to proceede from his care and induſtry? or did hee attribute it to his Art of ſpeckled Rods? No, hee confeſſed by what meanes hee was ſo bleſſed; namely, by God, to whom, as to the Authour of all the good that befell him, hee gaue the glory, ſaying, (at his returne) Ouer this Brooke I came with my ſtaffe and ſcrippe onely; but loe, Lord, I now returne with mighty Droues. Here was the true and liuely image of the ſacrifice of prayſe in godly Iacob, and the very picture of ingratitude in vnthankefull Laban, giuing thankes neither to God nor Men for his proſperity.

Many Labans now liue, that receiue the benefits of poore mens trauels and endeauours, and at the hand of God, rich bleſſings: and yet they will not admit, either the helpe of man, nor the prouidence of God, to bee the meanes of their aduancement, but their owne wit, policie, deſert, or humane friendſhip: and to defend their groſſe and impious ingratitude, ſticke not to affirme,

firme, that the ſeruant that laboureth, is worthy of his hire: I am (ſaith this carnall Logician) the Seruant of God, and therefore worthy of the gifts I receiue from him. Such helliſh Syllogiſmes worldly men, the ſcholers of Perdition, can frame againſt themſelues, not finding the ſubtilty of the Diuell in theſe Arguments, who ſtriueth to colour by his Sophiſtry, this erronious conceit of theirs, in aſſuming deſert to receiue good, where they deſerue to receiue euill euermore.

The Seruant of an earthly Maſter may performe in ſome meaſure his Maſters worke, and may thereby deſerue his promiſed hyre: but who ſo thus pretendeth himſelfe to bee, or is indeed the ſeruant of God, by whom a lawfull calling may be aſſigned him, howſoeuer hee wade in the execution of his externall vocation, yet hee commeth ſo farre ſhort of his true dutie commanded, as hee not onely meriteth no earthly or temporall benefits, but to be corrected with many ſtripes. As whoſo looketh into, or compareth his owne performance with the Commandements of God, ſhall finde himſelfe

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ſo farre behinde with God in thankefulneſſe for his leaſt benefits, as he ſhall be driuen to confeſſe hee is vnworthy of the Bread and Rayment, (be it neuer ſo meane) that hee inioyeth: which alſo, how meane ſoeuer it bee, it is the gift of God, and in no other, nor by any other meanes made ours, but in Chriſt alone, without whom the greateſt Riches, the moſt glorious Eſtate, and moſt wiſhed earthly proſperitie, becommeth a curſe vnto them, that make them not theirs by him that is bleſſed for euer. Heathen men are thankefull vnto their falſe gods, for the ſuppoſed good turnes they did receiue of them, and in recompence they doe not onely giue verball thanks, but will offer vnto them, euen their deareſt Children in Sacrifice, to ſhew their thankfulneſſe. And yet ſuch as receiue euery day new bleſſings of the true God, yea although their plenty and health neuer ſo much increaſe and continue, they will not offer vnto him the leaſt part of their ſuperfluous ſtore, in giuing it to the poore, in whom euen Chriſt himſelfe maketh Petitions for a cup of cold water, (as it were) and yet can hardly obtaine it at their hands, that will

will not ſticke to affirme they are moſt thankefull to God. But know, that God will not bee ſerued as Men are. Maſters can no further iudge of their Seruants and their ſeruice, then they ſee: the idleneſſe and loytering of their Seruants they may in preſence obſerue, but the hidden and concealed falſhoods they cannot diſcerne: and if it bee diſcouered, it is but by doubtfull meanes, as by coniecture, or report: but our great and all-knowing Maſter hath neuer his eye from his worke: nay, hee ſeeth and knoweth our wils, the ſecret idleneſſe or vanity of the heart: howſoeuer the hands or lips may ſeeme to labour to the prayſe of God before men, hee can finde out our counterfeit holineſſe, and diſſembling thankes. It is no boote to tell men, Wee be thankfull to God, though men cannot reproue vs, nor diſtinguiſh betweene our diſſimulation and true thankfulneſſe. Who would or could haue condemned Ananias and Saphira, that voluntarily gaue the moſt part of their goods to the vſe of Gods people? and yet the holy Ghoſt finding their hypocriſie, gaue them the reward of death, for that which they concealed from men.

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Man could not haue found out the bribery of Gehezi, nor the hypocriſie of Iudas. It is a dangerous thing to daily with holy things, much more to diſſemble with him that is moſt holy.

Ingratitude is a contemptible vice, yet not ſo odious as is hypocriticall vnthankfulneſſe, for by the one, man findeth apparantly, who are thought vnworthy of a ſecond good turne, but by the other, man is drawne to doe a fauour vnto the vndeſeruing, that by diſſembling inſinuation and counterfeit thankes for a former, obtaines a ſecond kindneſſe, when in truth hee is meerely vnthankfull for both: but God is not thus ouer-taken, hee cannot deceiue by diſſembling gifts, nor bee deluded by counterfeit thankes. And yet God oftentimes giueth new gifts, as health, wealth, honour, office, fauour of friends, a good wife, and dutifull children, and many ſuch like earthly bleſſings, to the moſt vnthankefull, by which the mindes of carnall men are ſo much the more beſotted, in obſeruing that all things ſucceede ſo well, they thinke God is well pleaſed with them, flattering them-

themſelues, that they ſtand much in Gods fauour, becauſe their occaſions ſucceede better then other mens, perſwading themſelues that to keepe a formall and morall courſe of life among men, and to make ſuperficiall ſhew of thankefulneſſe vnto God, and at their death to allot ſome matter of forced beneuolence to the World, as the building of an Almeshouſe, Hoſpitall, Colledge, or ſuch like, is ſo high a recompence to God for the loane of his benefits, as heereſteth rather in ſuch a benefactors debt for this good deede, then ſuch a vaine-glorious giuer indebted to God, for his long vſing and abuſing of his bleſſings.

By which, I condemne not ſuch workes, tending to charitable vſes, as are done in due time, and by men, firſt ſeeking to bee themſelues in the true fauour of God, before they ſo ſeeke the glory and commendation of the world: for I preſume to ſay, that the beſtowing of mens goods, while they are their owne, by their owne hands, in ſecret, to the needy members of Chriſt, is more acceptable to God, then the former (though commendable) intendements after their deaths: while wee liue, wee

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know what is for the time in our disposition, but after death wee cannot take knowledge what course will bee taken with that we intend to best actions: neither doth the giuing after death, testifie mans assurance of Gods prouidence, as doth the liberall giuing in time of life: for whoso keepes his treasure till he dye, hee leaueth it perforce, and against his will, which no man can deny, and though hee grieue to forgoe, hee cannot feare to want them: but hee that giueth in his life time, giueth in assurance that hee that gaue it him, and made the promise of rewarding the Giuers to the poore, dependeth so surely thereupon, as hee shall neuer want what may be sufficient, which indeed is a worthy testimony of truest thankefulnesse to God, for the things he enioyeth in this life.

Prepara-

Preparatiues to thankefulneſſe.

SAluation belongeth vnto the Lord, and his bleſſing is vpon all that are his, Pſal. 3. 8.

The Lord hath heard my petition, the Lord doth receiue my Prayer, Pſal. 6. 10.

I will prayſe the Lord with my whole heart, I will bee glad and reioyce in thee, O thou moſt High, Pſal. 9. 1.

Lord, thou haſt heard the deſire of the poore, thou preparest their heart, thou bendeſt thine eare vnto them, Pſal. 10. 17.

In my trouble did I call vpon the Lord, and cry vnto my God, hee heard my voyce out of his Temple, my cry came before him, and he helped mee, Pſal. 18. 6.

I ſought the Lord, and hee heard me; yea, hee deliuered me out of all my feare, Pſal. 24. 7.

Taſte yee, and ſee how gracious the Lord is: bleſſed is the man that truſteth in him, Pſal. 34. 8.

Let the Lord liue and bleſſed bee my ſtrength, and the God of my ſaluation be exalted, Pſal. 18. 46.

Thou art my Lord, my well doing extendeth not to thee, but to the Saints that are in the earth, Pſalme 26. 2, 3.

THough men by their beſt gifts cannot enrich God, yet they muſt beſtow Gods gifts to the vſe of his children, and that is the beſt recompence they can make vnto him for all his earthly bleſſings, and to be obedient vnto him according to his will reuealed in his Word, is the Sacrifice wherewith hee is pleaſed for all his benefits ſpirituall and corporall, which whoſo neglecteth, is meerely vnthankefull, what ſhewes ſoeuer he maketh

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of outward Thankeſgiuing. Therefore euery faithfull receiuer of any his bleſſings, will fall downe before his Maieſty in this or the like manner of hearty thankfulneſſe, to manifeſt with his words, the inward willingneſſe of the heart.

A generall Thankeſgiuing vnto God, for all his benefits, ſpirituall and corporall.

ETernall God, and euer-liuing, and moſt louing Father, I the pooreſt and moſt vnworthy of all thy creatures, doe bowe and proſtrate the knees of a truely-thankefull heart vnto thy Maieſty, yeelding vnto thee all humble, vnfained and poſſible thankes, for all thy fatherly fauours, both diuine and corporall; aboue all (O Father) I thanke thee, for that thou diddeſt elect and chuſe mee to ſaluation before all worlds: for that thou createdſt mee beeing nothing, and beeing borne a ſinfull Reprobate by nature, diddeſt redeeme mee from Satan and Hell, and adoptedſt mee one of thine owne children, by thine owne Sonnes blood,

blood, in whom, and for whoſe ſake, thou acceptest mee an heire, with thy Saints, of the glory of Heauen. And for mine aſſurance here in this life, haſt giuen mee not onely thy promiſe in thy Word, but haſt ſanctified mee with thy holy Spirit, whereby I beleeue: and can in ſome meaſure reſiſt the motions which ariſe in mee, by meanes of that originall corruption which I brought into the world, and beare about mee, which could not but condemne mee, were it not that the death and reſurrection of Jeſus Chriſt the righteous, did iuſtifie mee by a liuely apprehenſion, and a faithfull feeling of his moſt free merits, working for mee, and in my behalfe.

Theſe moſt ſweete ſpirituall fauours ſo farre ſurmount the apprehenſion of the moſt wiſe in the World, and any feeling to the comfort of carnall men, that they cannot aſſure themſelues of their owne ſaluation, a more miſerable eſtate then which cannot light vpon men. How much then, Lord, am I wretched Creature, bound vnto thy free mercy, in chooſing mee to bee one of thine owne by Adoption, and to giue mee the earneſt-penny of thy Spirit,

to

to aſſure mee thereof, and that ſo farre from preſuming vpon any deſert of mine owne, as I wholly condemne my ſelfe, and acknowledge all my hope and aſſurance to bee wrought in mee by thine owne free loue, I vnworthy, deſeruing nothing leſſe, deſeruing rather thine heauy and high indignation, and conſequently thy iuſt Iudgements, whereby, in ſtead of my free election, I ſhould bee reiected, in ſtead of my redemption, I ſhould be condemned, and bee retained in the fearefull power and bondage of Satan and hell: in ſtead of my ſanctification and iuſtification, I haue merited reprobation, and yet, deare Father, in the abundance of thy fauours, I haue, and doe inioy the bleſſings of all ſpirituall comfort and contentment, and withall haue inioyed ſo many corporall comforts, and earthly graces at thy hands, as are more in number then my ſinnes, which are more then the duſt of the earth: my life I had of thee, the continuance thereof of thee: the health of my body thou preſerueſt, and when I haue beene ſicke, thou haſt healed me. In my hunger thou feedeſt mee, and refreſheſt mee, when I am thirſty: thou cloatheſt mee,

and

and which is more, thou bearest mee as the Eagle doth her young, euen vpon the wings of thy prouidence, so that I haue bin deliuered from infinite eminent dangers, both from the perill of the sword, and the plague, and from the violence of many mis-fortunes which might haue befalne mee, whereby had I not beene protected by thee, I had perished long agoe, and many times being poore, thou hast relieued mee; being enuied, thou hast kept mee from the power, and open force, and secret deuices of my many enemies. Furthermore, which is not the least, (Lord) thou hast not only giuen mee the vse of my limbes, and seruice of my senses, but hast taught my heart to conceiue, and my hands to performe that, by which, in thy prouidence, I profit in my calling, and liue. How then, most gracious and louing Father, am I bound vnto thy diuine Maiestie, for such and so many heauenly and spirituall blessings, and corporall and earthly benefits, the least of which as I haue not deserued, so can I not make recompence vnto thee for the least: But as thou hast freely bestowed them all vpon mee in Christ: so in

Christ

Chriſt I returne to thee the glory, in whom thou art well pleaſed, and in him reconciled vnto mee, or elſe would the benefits which I receiue, become rather a curſe then a bleſſing vnto mee.

Oh that I were therefore of wiſedome ſufficient, of power able, in diſpoſition willing, and in zeale ſo feruent, as I might powre forth thy deſerued prayſes with a ioyfull heart. But, good Father, accept the ſacrifice of my willing minde, and impute not vnto mee either weakeneſſe or vnwillingneſſe, vnthankefulneſſe, or forgetfulneſſe of this high dutie, forasmuch as that all-ſufficient Lambe ſacrificed for mee, mediateth as well for me, and in my behalfe, my inward thankſgiuing, & preſenteth them vpon thine altar of mercy, as hee euer preſenteth vnto thee my prayers for pardon of my ſins. Of my ſelfe, Lord, I cannot bring thee Abel or Elias ſacrifice, but an heart of true thankſgiuing, which it may pleaſe thee to accept, as thou didſt the ſacrifice of Bullockes and Goates. And let mee, Lord, bee truly able to offer vnto thee Dauids Morning and Euening ſacrifice of prayſe: eſpecially that moſt ſweet and preuayling ſacrifice of filiall obe-

dience

dience which thou so much accepte∫t: and although it can merit no fauour at thy hands, as it is my worke, it being ſanctified in Chriſt, it is the ſpeciall meane, not onely to diſcharge my duty in part, but to obtaine new and continuing bleſſings and benefits at thy hands in Chriſt: to whom, with thee and the holy Ghoſt, be all honour, power, praiſe, and thankeſgiuing, for euermore. Amen.

O Lord increaſe my Faith, and make mee euermore thankefull.

Another Thankeſgiuing, in and for Gods gentle corrections.

O Eternall God, powerfull, and true, which bringeſt downe to nought, and againe aduanceſt: thou in mercy often correcteſt thy deareſt children, and holdeſt them in by afflictions, leſt their ouer-much liberty ſhould giue them ouer-much ſcope to run aſtray, and conſequently to ſinne, and diſhonour thy name, to their owne deſtruction. Therefore O louing and moſt mercifull and deare Father, I

doe yeeld thee thankes that thou hast visited me with crosses, and beaten mee with gentle afflictions, and corrected mee with fatherly chastisements: for they are thy louing imbracements, welcome to the spiritually-minded, irkesome yet to flesh and blood, that sauour not of any thing contentedly, but of sinne, delight and vanity, baites and snares of death. Good therefore is it for mee, deare Father, that thou hast humbled me with thy louing corrections: and great is thy fauour, yea, and thy prouidence and power, past all the capacity of the wisest: for loe, Lord, I haue found fauour in thy sight, I haue receiued comfort at thy hands, euen in the time of my deepest affliction; yea, when I was cast downe, and in the conceit of mortall men, confounded altogether, thou yet diddest take me vp, and didst not suffer mee to perish vtterly: for when mine enemies laide waite for mee, and snares to take mee, and intended my destruction, they were by thee preuented of their purpose, and when they hasted to take mee, they stumbled and fell, and I escaped from them, as a bird from the snare of a Fowler, therefore doe I

giue

giue thee the glory, I prayse thy name, and I will magnifie thy goodnesse for euer.

O Father, who hath looked vpon me in my troubles, but thou? who hath sustained mee, but thou? who hath fed me but thou? who hath preserued mee, but thou? who tooke mee out of the Lyons mouthes, but thou? who relieued mee when I wanted things necessary, but thou? who hath deliuered mee in the time of danger, but thou? who shall haue the prayse and glory, but thou, the God of my saluation, and mine euerlasting refuge?

But what recompente, deare Father, shall I make vnto thee? what reward shall I giue thee? what sacrifice shall I offer thee? I am a worme and no man, I haue no good thing to present vnto thee, but onely I lay and confesse, and acknowledge euen from my heart and soule, with my tongue and lips, that thou onely art God, onely good, onely able, and willing to helpe the poore, to relieue the distressed, to comfort the abiect, and to deliuer them that are ready to be swallowed vp of mercilesse warres.

I am poore, yet thou prouidest for

mee: I want, and thou giuest mee things expedient: I haue Enemies, but thou defendest mee from their tyrannie: I am feeble, and weake, and fearefull to fall, but thou doest yet strengthen mee and vphold mee: thou leauest mee not in misery: thou forgettest mee not in my calamitie, thou doest not euer hide thee from mee, nor turne thy face when I seeke thee, but thou rather hearest mee before I call, and preparest mee salue before I vnfold my sore, and giuest before I aske, more then I can desire: Yea, Father, when I thinke my selfe ouer-whelmed with the troubles, that like raging waues doe follow one another, thou takest mee vp, and settest me on a sure Rocke, and when I begin to slide, and my faith seemeth to faile me, thou euen then, with thy helping hand doest hold me vp: so that neither the waters of this worlds troubles can altogether swallow me vp, neither I altogether so fall, as if there were none to helpe mee vp.

Therefore, O Father full of loue, full of power, full of compassion, and patient, to thee onely I yeeld praise, for my present relieke and comfort: I thanke

thanke thee for thy louing and Father-
ly helpe, who art absolute in thy proui-
dence, and therein raisest meanes to
support thy Children, when they are in
danger. And as thou of thy free fauour
in Christ thy beloued, hast at this
time, and for euer deliuered me, yea,
when I was past hope; so continue
my louing God, and helper, and Sa-
uiour vnto the end: and as thou seest
my Soule in aduersitie continually: so
be thou my continuall helper, that I
may still sing vnto thee the song of
praise, for thou art worthy to be pray-
sed, oh, thou art worthy to bee
prayed: to thee be prai-
ses for euer.
Amen.

O Lord increase my Faith.

PSAL. 18. 2.

The Lord is my Rocke and my fortresse, and he that deliuereth me, my God and my strength: In him will I trust, my sheild, and the horne also of my salnation, and my refuge.

A Thankesgiuing to God, for that Enemies haue not preuailed *according to their desires, with* prayer to preuent them.

O My Lord of Hosts, Lord of heauen and earth, who defendedst Dauid from the malice of Saul, Hezekiah from the power of Senacherib, and all thy Children from their Enemies, so farre as was euer expedient for thy glory, and their soules comfort: I thanke thee, and blessed bee thy holy Name for euer, for that thou hast not suffered mine Enemies to triumph ouer mee, but hast most graciously deliuered mee from their malicious deuices, and hatefull inuentions. Thine eye hath seene their laying in waite for mee, and their wicked practices, and in thy prouidence they

they are fallen, and I stand, they are snared, and I am deliuered; they are punished, and I am preserued. But it was not mine owne policy, mine owne power, wisedome, or sword, that hath kept them backe, it was thine owne will, thy worke, and thine is the glory: neither haue I escaped their wicked practises because I was iust, nor because I was innocent: neither of which deserueth so much, but it was thine owne free mercy in Iesus Christ, by which they are snared, and I am deliuered: and I doe acknowledge it, and doe confesse before all men, yea, I doe publish thy praise for thy goodnesse, who art my strength and my saluation, bee thou euermore so, and I shall neuer be mooued: be thou my rocke, whereupon I may euermore rest safe. And grant that as I haue seene thy saluation, tasted of thy sauing health, felt the power of thy right hand, and beene partaker of so many of thy benefits and blessings: make mee able to glorifie thy Name, that as thou hast now disappointed mine Enemies of their hope, and weakned their power, as thou hast scattered them, and brought their deuices and imaginations to

nought: ſo, Lord, ſtand alwayes by me: and as they haue made a mocke of mee, truſting in thee, ſo let ſhame befall them for their cruelties; let their mouthes which ſpeake lyes bee ſtopped, their armes ſtill weakened, and their hearts waxe faint, whenſoeuer they ſhall attempt their malicious deuices againſt me againe, when they ſhall compaſſe me about with the multitude of their wicked imaginations, then let the multitude of thy mercies ouer-match them. They haue ſought my hurt without a cauſe, and therefore fell without my force: thou tookeſt my cauſe into thine owne hand, and haſt brought me out of the ſnare that they haue layd, and taken them, for thou iudgeſt right: let them therefore know that it is thou that haſt done it, and although they ſay in their hearts, The Lord will not ſee, nor conſider: let them finde that thou ſeeſt and conſidereſt their practices, and let them vnderſtand that thou regardeſt the cauſe of the oppreſſed, let them neuer haue power to riſe againe againſt mee, let them neuer preuayle: let mee euermore reioyce in thee, O Lord, my God, my ſtrength, and my redeemer.

O Lord increaſe my Faith.

A Thankeſgiuing to bee vſed after the returne of a Iourney, or comming to ſome Inne, *or place of reſt.*

O God of all goodneſſe, mercy, and loue, I giue thee moſt humble and hearty thankes, for thy Diuine prouidence, in leading and conducting me in this my Iourney, and for preſeruing mee from dangers in the ſame, wherein I doe acknowledge thy goodneſſe towards mee; who as thou diddeſt euen by thy hand, conduct Lot out of Sodom, ſo haſt thou taken mee, as it were in thine armes, and deliuered mee from perill. And as thou diddeſt ſend Raphael thine Angell to conduct Tobias: And as thou diddeſt leade the Seruant of Abraham, and diddeſt guide Iacob in their iourneyes, euen by thy holy miniſtring Spirits: ſo doe I acknowledge, that thou haſt beene this day with me in my iourney, thou haſt brought mee in peace and ſafety vnto this place, wherein I may take my bodily reſt and refection, hauing graciouſly protected mee from many ſecret dangers, not onely of Enemies,

Robbers, and Theeues, but alſo from danger and hurts of my limbes, which are commonly incident, and doe befall euen thine owne Children: bleſſed bee therefore thy holy Name for euer. I giue glory vnto thy Sacred and moſt glorious Name, for that thou haſt not onely preſerued mee, but haſt alſo bleſſed my iourney with ſuch ſucceſſe, as in thy wiſedome is moſt for my comfort and profit: for in all things thou knoweſt better what is fit for man, then man: and therefore as thou haſt beene pleaſed to deale with mee, or ſhalt thinke hereafter fit for mee: grant that I conſult not with fleſh and blood, to finde the expediency of the ſucceſſe of my iourney, knowing this, that we are ignorant of the thing moſt conuenient for vs: And therefore whatſoeuer doth or ſhall ſucceed, by thy prouidence, giue me wiſedome, patience, and thankefulneſſe to imbrace the ſame.

Let mee neuer forget the words of thy mouth, thy promiſes made vnto thy Children, that all things ſhall worke together for the beſt for them. And therefore I doe aſſure mee, that thou haſt brought my iourney to proſper, ſo farre as maybe to thy glory, my com-

fort,

ſort, and the diſcharge of my duty, in all the circumſtances of the occaſion of the ſame. Make mee able therefore to extoll thee, O my God, let my Soule praiſe thee, O euerlaſting Guide. Lord, moſt louing, God all-ſufficient, and euer-helping Father: to whom with thy Sonne, in whom thou preſeruеſt, and to the holy Ghoſt, in whom thou ſanctifieſt all that are thine, bee euermore aſcribed all Glory, Power, Dominion, and Maieſty for euer. Amen.

O Lord increaſe our Faith.

A Prayer for the Fruits of the Earth.

O Almighty and moſt mercifull God, the Lord of Heauen and Earth, which of thine abundant and infinit goodneſſe, doeſt adorne and fill the Earth with all kinde of fruit and graine, whereby is ſuſtained both the life of Man and Beaſt, and which yet cannot proſper without thy bleſſing: wee humbly beſeech thee, of thine infi-

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nite goodneſſe and mercy, to bleſſe our Fields and ground, and make them proſperous to yeelde their increaſe: for without thy fauour and bleſſing, the Earth can bring forth nothing, but vnprofitable and hurtfull weeds, nor we by our endeuours make the ſame to proſper. Let not our grounds be deſolate in thine indignation: ſhut not vp the Heauens in wrath for our ſinnes, that it be not as Iron, nor our Earth as Braſſe; but of thy goodneſſe giue vs both the early and latter raine, that we may haue abundance of our Fruit. Thy Riuer, O Lord, is full of Water, prepare our Corne, and proſper our earth, crowne the yeere with thy goodneſſe, and let the clouds drop fatneſſe, let the Plaines be repleniſhed with Sheepe, and the Vallies with Corne, that the Poſſeſſors of the earth may be merry and reioyce. Preſerue vs (O Lord) in the time of dearth, that wee periſh not for hunger, nor bee confounded in the time of danger: wee confeſſe our ſinnes (O Lord) with groanings and griefe of hearrt vnto thee: heare our prayers in thy holy Habitation, and bee mercifull vnto thy people, which haue tranſgreſſed thy holy Com-

Commandements, and giue euery man according to his wants, that in all things wee may confesse and acknowledge with all reuerence, thy omnipotent and diuine power, and thy bountifull hand, with giuing thanks and continuall prayses vnto thee, which hast giuen vs all things here to inioy.
Amen.

O Lord increase my Faith.

Medi-

Meditations.

A most Diuine and comfortable Meditation, concerning the Maiesty, and Power, and Loue of God, whereby men *distressed, and in continuall dangers,* may be stirred vp the more assuredly to depend on him, for their deliuery and reliefe, though it *come not suddenly.*

WHy shouldest thou feare or faint, O my poore soule, though yet thou finde no more rest then the Doue, that could find no place to set her foote on? Be yet comforted, for the Lord hee is God, and he turneth all things to good, to them that are his.

Thou hast long sighed and bewayled thy miseries, and yet thou art as Ioseph, still in prison: but looke not vpon the weake meanes of flesh and blood, to be freed: looke not vpon the staffe of Egypt,

Egypt, the bruised Reede of carnall ayde to be stayed by: they are but false allurings, to draw thee from the sweet contemplation of the admirable workes of the Worker of all good, the Lord of hostes, besides whom there is no God. He sitteth in glory in the Heauens, and hath cloathed himselfe with Maiesty. It is hee that maketh all knees to bow, and forceth Kings to stoope, and driueth away the armies of his most mighty enemies.

Hee is the hope, and strength, and helpe, and refuge, and rescue, and reliefe of them that trust in him: and hee is not curious or coy, as man that worketh for money: hee doth not good for good againe, but all in loue, all in mercy, freely, and wanting no power to bring to passe what hee will: either in mercy to his children, or in iudgement against his enemies.

For the Heauens are his seat, the Earth is his foot-stoole, the Angels are his ministers, and all creatures serue him, and that for man onely: I will not then dismay, though I cry yet, and be not yet heard. There is an appointed time, and there is an appointed meane in his prouidence already decreed

decreed in my behalfe, I know well by his promises, which are Yea and Amen.

Therefore be yet patient, O my soule: trust yee, O my soule: stand fast, and this God, yea, this high and glorious God, this great and terrible God, will be thy keeper, thy Sauiour and protector euermore.

Hee is an immaculate God, a God pure, perfect, and holy: feare him therefore, O my soule; for as hee is cleane, he will haue thee cleansed from all impiety, hee will haue thee beautified with sanctitie and holinesse, as hee is holy: no euill dwelleth in him, sinne must not remaine with thee: flye therefore all impiety, and embrace the righteousnesse of Christ, who will put on thee his robe of righteousnesse, and thou shalt bee perfect. And this God then shall be with thee, this God, I say, shall be thy refuge for euermore.

Though hee sit in the high heauens not seene with the eye of flesh, nor can be reached vnto by the hand of naturall reason, yet he commandeth all, and doth euen what he will, both in heauen and in earth.

So powerfull he is, so magnificent, and so absolute in power, that at his

Word

Word the earth trembleth, the mountaines moue, and in his diſpleaſure hee killeth euen Kings for his righteous Childrens ſakes.

The Heauens aboue doe ſhew the glory of this God, and the artificiall frame of the firmament, the gliſtering Starres therein, the Sun and Moone, and their due courſes vnchangeable throughout all ages, and the beautifull ornaments of the earth beneath, doe approoue the admirable workes of his hands.

His voyce is a mighty voyce: for hee ſpeaketh, and it is heard from one end of the World to another: his voyce is a terrible voyce, at which all Powers, Princes, and Potentates doe tremble.

That mighty Nebuchadnezzar at his voyce, was thruſt forth into the field among the wild Beaſts, from his Throne: and Dauid from the wildernesſe, called backe to ſit in the ſeate of honour: by him was Haman hanged, and Mordecay deliuered, Suſanna cleared, and the Iudges ſtoned.

Euery Kingdome is this great Gods, and hee raigneth ouer all Nations: he controlleth, and is not controlled: hee ſmiteth, and is not reſiſted:

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hee aduanceth, and none can throw them downe.

O my Soule, feare, and serue, and loue, and reuerence, and obey this great God, this Lord high and terrible, that approoueth himselfe a King ouer all the earth, being guarded with such inuincible Power and Maiesty, that hee can strike Saul to the ground with his terrible voyce, and againe raise Saul with a louing and kinde hand.

O Lord, how terrible art thou in thy workes? Through the infinite greatnesse of thy power, thou hast made all things, and preseruest all men: insomuch as all such as seeme to deny thee, thy power and prouidence, the fooles that say in their hearts, there is no God, are made mute, and put to silence, and both their will and their practices made all subiect vnto thy Will and pleasure.

What then? shall I rest amazed at the friuolous inuentions of fleshly men, that seeme by their owne power to build themselues Babel on earth, working terrour to the poore by their pride, and practice impiety without any remorse of conscience?

No, I will keepe silence, and neither mine owne wants, nor sorrowes, nor

nor dangers, nor the words ignominious taunts at my base estate, shall wrest me from this glorious God, from this powerfull Iehouah, from this louing and kinde a Father: that feareth not the strength and forces of millions of Kings, but shieldeth and defendeth his by his mighty hand, and keepeth them safe in the flaming fire, in the raging Seas, and in the strength of the Lyons pawes.

Let this God, I say, arise and chase his enemies, and cherish his little ones, and pull downe the proud, and set vp the simple, and scatter the wicked, that they dwell not beyond his time appointed, to tyrannize ouer his chosen vpon the earth.

The Chariots of this God are twenty thousand Angels, the Lord himselfe being among them the generall worker of all good for all his, and of all iudgement against the vniust.

All the goods that are esteemed as Gods among men, are but Idols, but the Lord he is God, that hath couered himselfe with light, as with a garment, whereby hee discouereth all darkenesse, infidelitie, disobedience and sinne: he findeth out the faithlesse, howso-

howsoeuer they dissemble zeale, and approueth them not most godly that are most glorious, nor them reprobates that the world reiecteth: but through the light of his most high wisedome and prouidence, he yeeldeth to euery one his owne: to him that doth well, life, and relieke, and succour, and patience, and rest, and peace: but vnto the wicked, sorrow and anguish, and tribulations, and a worme euer deuouring, in perpetuall horror in hell fire.

O my soule, be therefore patient in these transitory troubles, in these momentany afflictions: stand fast, faint not, feare not, flye not, but feed on hope; for a strong helpe commeth, and for this small suffering, thou shalt receiue a perpetuall and most admirable weight of glory.

O my soule, now consider: whom hast thou in heauen but this God? or whom, or what desirest thou in earth in comparison of him? for hee is the portion of thine inheritance, hee filleth thecup of saluation vnto thee for euer: therefore I feare not, neither will I faint, for this God hath promised, neither to faile me, nor forsake me.

There

There is none like vnto God, Oh righteous people, which rideth vpon the heauens for thy helpe, and on the clouds in his glory.

The eternall God is thy refuge, and vnder his arme thou art for euer: he ſhall caſt out the enemy before thee, and will ſay, Deſtroy them, Deut. 33. 26, 27.

O the deepeneſſe of the riches, both of the wiſedome and knowledge of God, how vnſearchable are his Iudgements, and his wayes paſt finding out, Rom. 11. 33.

Of him, and through him, and for him are all things: to him bee glory for euer, Amen. Verſe 36.

They inherited not the Land by their owne ſword, neither did their owne arme ſaue them, but thy right hand and thine arme, and the light of thy countenance, becauſe thou diddſt fauour them, Pſal. 44. 4.

A ſweet Meditation concerning the Knowledge and Prouidence of God, whereby *the ſoules of the diſtreſſed members* of CHRIST, reſt aſſured, that GOD hauing foreſeene all things, cannot but in mercy bring all their ſorrowes to a ioyfull and wiſhed end.

IT is in vaine I ſee, for me a wretched creature, to ſtriue with my powerfull Creator. If I ſhould ſeeme to hide mee from him, and to ſeeke to eſcape his rod and corrections, hee being alwayes ſolitary, I doe but deceiue my ſelfe, for he is in all places, and with all perſons, and knoweth the wayes of men, and ſearcheth the hidden thoughts within, and ſeeth mine actions without: the workes of his children hee ſeeth and approoueth, the euill actions of the reprobates hee ſeeth and condemneth: yea, this righteous God tryeth the very hearts and reynes: hee findes out the hidden diſſimulation of hypo-

hypocrites, pretend they neuer so great deuotion and sanctitie. Should I therefore thinke to colour my sinnes with the painted shew of dissimulate holinesse, could I performe it so farre, as men might approoue of all my sayings, and allow all my doings, and that I were held iust? No, no: for if my inner parts bee not perfect: hee in his most absolute knowledge findeth me a deceiuer, and so will make mine euils at the last breake out as the morning light.

O my soule therefore, as thou tenderest thy saluation to come, and my comfort heere in this life, leaue off to sinne in secret, and flye all shewes of impiety, and regard truth, and imbrace iustice, and follow good euen with thy most inward affection: and let neither my hand, nor mine eye, nor mine eare, nor my tongue, be instruments of iniquity, but rather of sincere piety, and of a sanctified life.

The cause of misery is sin, the way to obtaine mercy is repentance, and a reformed conuersation.

How canst thou looke for loue, that louest not to liue well? and how canst thou liue and not lacke many, yea, all

Gods

Gods blessings inward and outward, vnlesse thou loue him, and reforme thy selfe before him, that seeth thy loose behauiour towards him?

Thou art in outward pouerty, because thou art full of inward impiety: thou hast many enemies, because thou art enemy to God: and thy dangers encrease daily, because thou dwellest not in God, nor Gods Spirit in thee.

Thou sayest, thou art Gods, and yet vngodly: thou sayest thou fearest him; and yet thou still offendest him: thou thinkest thou shouldest receiue what good thou desirest, and yet thou desirest amisse, and deseruest euill.

God knoweth who are his, and who are not his: and none know they are Gods, but who know God, and serue him rightly. The righteous onely hee knoweth, and their wants, and the vnrighteous hee despiseth because of their sins, wherein they say, Tush, the Lord will not regard it.

O Lord, thou seest and beholdest, thou findest out and considerest all mens wayes: mischiefe and wrong, equitie and iustice are before thee, and thou takest the causes of Men into thy

thy hands, and thou giueſt iuſt iudge-ment, becauſe thou onely knoweſt the truth of euery mans cauſe.

The poore commit themſelues to this God that knoweth them, to this God that ſeeth them, and to this God that pitieth them, and prouideth for them.

The Lord looketh downe from Heauen vpon all Men, ſuch is the force of his knowledge, that hee knoweth in Man, more then the heart of man it ſelfe: for hee faſhioneth the heart, and vnderſtandeth all my thoughts long before they be conceiued within mee.

And therefore, my ſoule, prepare thee to patience, addreſſe thee to prayſe God, and continue in prayer, bee not idle to meditate good things, that the Lords goodneſſe may bee thy goodneſſe, that his loue may be thy life, and his prouidence thy protection: for as hee knoweth thy going, and marketh well thy wandring, when thy feete follow vaine things, and fatherly correcteth thee for them: ſo doth hee behold thy teares, and heareth thy groanes, which thou makeſt for ſinne committed againſt him, and healeth thee, and comforteth thee: yet all things are ſo hid-

den in the Treasure-house of his providence, that the naturall man seeth not the meanes how to bee cured when he is sicke, how to be rayled againe being brought low, how to be defended, having many mighty enemies: But the Spirit of God discerneth, and as he is God, knowing all things done, so hee is a God, fore-seeing all things to be done hereafter.

And hee seeing mee in my mothers woombe before I was any thing, ordained for mee then, what I receiue now, and therefore my hope must not fayle, but take hold of his ancient loue, wherein he first created mee to liue in him, and by him: and therefore, Oh, that I might be able truly to serue him, that he might lovingly relieue me still, that I might faithfully obey him, that hee might fatherly helpe me still.

He is the good Shepheard: Oh that I were a good sheepe of his pasture: hee feedeth, and guideth, and holdeth vp and comforteth, and maintaineth all that are his: hee loseth none that are his, hee confoundeth none that are his, neither doth he forsake any of his vnto the end.

Within his fold is his fauour, and in

in his fauour is life, and in that life is liberty, and in that liberty is relieſe, and in that relieſe true peace, and in that peace the aſſurance of ſaluation, and in that aſſurance, the ioy and comfort of the Spirit, whereby euery outward vnſauoury thing is made inwardly ſweete: euery croſſe hath his comfort, and euery tryall, and temptation, and ſorrow, and griefe, is turned to the vnſpeakeable good of the ſheepe of his paſture.

Therefore, O my ſoule, ſigh no more, ſorrow no more, bee no more penſiue at outward pouerty, fret no more at the worlds miſeries, diſmay no more for thy many ſinnes, but ſtriue to ſtand in the fauour of this God, and hee will ſet thee free, and baniſh thy feare, and fill thy Cup, and feede thee with the hid treaſures of his neuer-failing loue.

O Lord increaſe my Faith.

God knoweth the hearts of all men, Acts 1.24. and 15.8.

The foundation of God remaineth ſure, and hath this ſeale: The Lord

knoweth who are his : and let euery one that calleth on the Name of the Lord, depart from iniquity, 2. Tim. 2. Vers. 19.

Thou hast counted my wandrings, and put my teares into thy bottle, Psal. 56. 8.

A Godly Meditation of the Word of God, whereby men distressed, *may bee strongly resolued to* cast off all feare, and to cast all their care on God, that careth for them, according to his promise in his Word.

O My what am I, that I should conceiue of any happinesse, or glory, or ioy, or comfort to bee giuen mee, either in this earth below, or in the heauens aboue? for I am a man of corrupt conuersation, my heart is fraught within mee with corruption, my soule is defiled, and my whole man polluted. Is it not therefore my iust portion to haue

haue here miseries, and calamity, and crosses, and enemies, and euils innumerable, to follow mee for my sinne, and to vexe mee for mine iniquities? so hath the Lord threatned in his Word.

Most true it is, that right it were, that I should receiue these vnsauoury things of this life, and to bee depriued of the Land of them that liue for euer, if I should receiue according to my deseruings: for death is due for sinne. O wretched man that I am, who shall deliuer mee from the danger of death, that shall neuer haue end?

Surely, when I looke into this booke of mine owne wayes, and workes, and wantonnes, and wicked life, I see nothing but danger and feare, and sorrow, and death it selfe, written therein: how then, my poore soule, vnhappy soule, wretched soule, how canst thou escape? oh, tremble and feare: for if thou finde not fauour, thou art fallen for euer, and euer forlorne.

Where then wilt thou seeke for succour? to whom wilt thou flye for grace? to the weake, and wicked, and wofull World, or wanton worldlings? No, my soule, flye from these feeble friends, and looke into, and consider

and beleeue, and imbrace the Word of God: taſte that Bread of life, drinke of that Fountaine that floweth from the liuely Spirit of truth, and thou ſhalt liue. It is a pure Word, and will puri=fie thee: it is a liuely Word, and will reuiue thee: the Word of Truth, and will teach thee: the Word of Comfort, and will re=comfort thee.

O my ſoule, what thing is ſo preci=ous as this Word, that bringeth the glad tydings of thy ſaluation, thou de=ſeruing damnation? of Life, thou de=ſeruing death? of Comfort, thou deſer=uing confuſion? and of mercy endleſſe, thou deſeruing miſeries infinite?

It is a Word full of conſolation, to ſuch as are ſorry for their ſinnes, and ſeeke after righteouſneſſe: a Word of terror to the obſtinate: it is a killing ſword vnto the wicked, and a ſauing ſhield vnto Gods children: the ſauour of Life vnto life, to them that are his: and the ſauour of Death vnto death, to the wicked. It is more to bee deſired, than the pureſt gold, or ſweeteſt hony: Come vnto mee (ſaith this Word) and I will refreſh you. Seeke (ſaith this Word) and you ſhall finde reſt for your ſoules.

O my Soule, here then is thy reſt, here is thy ſafety, and here is thy ſaciety, and here is thy life and liberty, and heere ſhalt thou dwell as vpon the Mountaine of Peace, vpon the Rocke of Relicke, and Hill of continuall Helpe.

This is the Staffe to ſtay thee by, this is the Weapon to defend thee with, this is the Way to walke in, and this is the Foode to relieue thee withall.

Oh, reioyce therefore in the Lord, O my ſoule, becauſe of his Word, by which he aſſureth thee of health, if thou be ſicke: of comfort, when thou art ſad: of defence, when thou art in danger: and of his preſence, when thou ſeemeſt to be left alone, forſaken of all.

By his Word, he ſaith, Come: by thine obedience, ſay, Lord, I come: delay not to caſt away the ſuperfluous care of externall things, and ſeeke things ſpirituall and heauenly.

By his Word, he ſaith, Seeke firſt the Kingdome of God: anſwer thou, by a deteſtation of the World and Worldly vanity, Lord, thy Kingdome I ſeeke: ſeeke then this heauenly Inheritance, more to be wiſhed then the Land, and

Reuenewes, and Riches, and glory of the greateſt earthly ſubiect, who hath but the caſuall, and vaine, and ſlippery things of the World, that leaue him, and wee leaue them: but loe, a Kingdome is prouided in Heauen for the pooreſt Childe of God. Seeke this Kingdome, O my ſoule, euen while thou art here in this vaſt Wildernesſe of this Worlds miſeries: for when thou haſt ſuffered, thou ſhalt receiue glory: and when thou haſt fought that good fight, thou ſhalt be crowned: and when thou leaueſt theſe things ſo vile, and vaine, and loathſome below, thou ſhalt enioy things glorious and ſweet, and full of ioy and conſolation aboue: when thou haſt left the ſocietie and fellowſhip of men below, thou ſhalt accompany Angels aboue: and when thou haſt made an end of ſighing, and grieuing, and groning, vnder the burthen of tyrannous men here, thou ſhalt ſing prayſe and glory to this glorious God aboue, who hath ſent thee his Word here in thy mortalitie, to comfort thee with the ſweet contemplation of thine immortalitie.

Oh, then let this be thy daily meditation, let this be thy continuall exerciſe that

cise, that in want and weakneſſe, in ſorrow and ignominy, and miſeries, and croſſes and temptation, and in all tryals whatſoeuer, thou mayeſt duely weigh, how thou maieſt be aſſured, that none of theſe ſhall hurt thee: for, loe, euen this glorious, and ſweet, and moſt ioyfull Word telleth thee from thy louing Redeemer; My grace is ſufficient for thee.

O ſweet word of truth, yea of a truth, for hee ſpeaketh and performeth: his grace is ſufficient: what then, ſhall I feare? If his fauour be not further off, but alwaies at hand, what ſhal I feare? if it be ſufficient, what can reſiſt it? nothing but ſinne: nay, his grace is ſufficient to kill ſinne: then nothing can ſtand betweene me and this Kingdome of God, if I flye vnto this Word, if I keepe this Word, and meditate this Word, and bring forth the fruits of this Word: then this Word will further aſſure mee, that this good God, this powerfull, prouident and louing God, will neuer faile mee, nor forſake me.

O Lord increaſe my Faith.

The Word of God is louely, and mighty in operation, and ſharper then any two-edged ſword, and entreth thorow, euen vnto the diuiding aſunder of the Soule and the ſpirit, and of the ioynts and the marrow, and is a diſcerner of the thoughts, and the intents of the heart, Heb. 4. 12.

The Word of God is our delight in affliction, Pſal. 119. 130. *And giueth wiſedome to the ſimple.*

As new borne Babes, deſire the ſincere milke of the Word, that yee may grow thereby, 1. Pet. 2. 2.

Let not the booke of the Law depart out of thy mouth, but meditate therin day and night, that thou maieſt obſerue and doe according to all that is written therein: for then ſhalt thou make thy wayes proſperous, and haue good ſucceſſe, Ioſhua 1. 8.

A Meditation, concerning the benefit of Faith in God, and how *it holdeth the Children of God* from falling from him, in their deepeſt miſeries.

O Wretch that I am, where is my hope? where is my helpe? where is my reſt, where is my aſſurance of Saluation, or helpe in my troubles?

I haue a forcible and ſtrong Law in mine owne carnall wiſedome, that to truſt in Man, to put confidence in Wealth, and to flye vnto the reliefe of mine owne deuices, mine owne wayes and workes auayle mee more then all other meanes, that elſe-where I may ſeeke.

O Foole that I am! O filly Sot, and wretch moſt feeble, what can I do, or ſpeake, or worke, or deuiſe to bring to paſſe, the leaſt good thing to comfort mee withall?

Mine heart is corrupt, my conuerſation euill, my tongue vnholy, and all parts of my body impure: can I then

hope

hope of any helpe, or worke any good, or deuiſe any courſe to comfort mee?

No, I diſdaine all mine owne waies, and workes, and wiſedome, and incline me wholly vnto the counſell of the moſt high, and he will inſtruct mee, I will truſt in him, and he will helpe mee: I will flye to him, and he will receiue me: I will pray to him, and he will heare me: I will fall downe yet againe, yea, againe and againe, before him, and hee will take mee vp.

Shrinke not therefore, O my ſoule, nor be ouer-ſad at theſe my miſeries: be not afraid at the Worlds iniuries; faint not in the fury of the euill and malicious men, for thou haſt an helper in Heauen, in whom whoſoeuer truſteth, ſhall reioyce: and whom whoſoeuer feareth, ſhall ſtand faſt; and whom whoſoeuer truly ſeeketh, ſhall preuaile in his deſires, & ſhall triumph euermore.

O my ſoule, ſet the Lord alwayes before thee, for hee alwayes is neere thee. Let me not thinke that he ſeeth not my wayes and my walkings, as if he were a God that conſidered not the actions of men.

Hee is at my right hand, and on my left hand; he is before mee and behind

me;

me; he compasseth me about on all sides, and findeth me out in my secret intentions, and his wayes are onely perfect and pure; his Word tryeth the Truth, and his wisedome passeth the capacitie of wisest men. In this God I trust: in this Word I beleeue: in this wisedome I repose my hope: and as hee hath promised, it shall come to passe; and as is fittest I shall receiue.

And therefore I will not dismay, I will not be discouraged at my miseries; no, if I should passe through the Valley of the shaddow of Death, I will not feare; for my God attendeth mee, and is in all things, at all places, and at all times with mee; and though hee correct mee with his rod, hee vpholdeth mee, and comforteth mee with his preuayling hand.

None, that trusteth in God, shall be put to shame; not one that putteth his confidence in him, and embraceth his Word, and obeyeth his Will, and walketh in his wayes, shall be confounded for euer.

He is my light, and he directeth mee, hee is my helpe, and hee sustaineth me, hee is my rest and my saluation, whom then, or what neede I to feare?

O my soule, I should haue fainted in these importable miseries, and continuall dangers, if I did not beleeue to see the goodnesse of God, euen in this life; if I were not assured to taste of his blessings, before I goe hence, and be no more seene.

And I finde his fauour, and his mercy, and his power, and his prouidence, and his infinite blessings, both within mee and without mee daily; yea, he is my strength and my shield, hee is my defence in trouble, and my portion, and my saluation. O my soule, trust in him, and thou shalt be fed, and shalt haue cause to reioyce in him, and to sing prayses vnto his name: for trusting in him, his mercy shall compasse me about; and comfort mee with ioyfull deliuerance, yea, none that trusteth in him, shall perish.

The eyes of the Lord are vpon them that trust in him: trust in him, O my soule; then shalt thou say, I sought the Lord, and hee heard mee, and deliuered me, and relieued mee, and defended mee, and brought me out of all my dangers.

O how good and how gracious is this God, who sendeth his Angels to encampe

encampe about ſuch as truely truſt in him, that no perill, or feare, or croſſe, or temptation hurt them: Bleſſed are they that truſt in him.

Feare the Lord, O my ſoule, truſt in him, cry vnto him, ceaſe not to doe good, bee not weary of well-doing; for nothing wanteth to them that feare him. Delight thy ſelfe in the Lord, and hee ſhall giue thee thy hearts deſire: commit thy way vnto the Lord, and truſt in him, and hee ſhall bring all things to good end for thee.

Waite patiently vpon the Lord, hope in him; feare not, though the earth bee mooued, and though trouble inuiron thee round about, for the Lord out of heauen ſhall ſend and ſaue thee, and ſhall not ſuffer thee to periſh altogether.

O God, remember thy promiſes, how thou haſt ſaid, thou wilt not faile mee. I beleeue, Lord; Lord, helpe mine vnbeliefe.

Vpon thee I haue beene ſtayed from my youth, and it is onely of thy mercy, that I had not beene confounded long agone: for of my ſelfe I haue fallen, but thou (Lord) haſt raiſed mee; of my ſelfe I periſh; but through thee

thee I haue beene euer preſerued.

Conſider this, O my ſoule, and forget not the benefits of the Lord, how hee hath made thee as mount Sion, that can neuer be mooued.

Let neither pouerty, or ſickneſſe, or loſſe, or enemies, or any croſſes, or whatſoeuer troubles, driue thee from truſt in this God: and aſſure thee, that neither life nor death, nor things preſent, nor things to come, ſhall diſmay thee: his mercies, and goodneſſe, and bleſſings, and fauour, and loue ſhall follow thee, and feede thee, and relieue thee, and protect thee, and ſaue thee from all dangers for euer.

O Lord increaſe my Faith.

Faith is the ground of things which are hoped for, and the euidence of things that are not ſeene, Heb. 11. 1.

Aboue all, take the ſhield of faith, wherewith yee may quench all the fiery darts of the wicked, Epheſ. 6. 16.

I beleeued, and therefore I ſpake, Pſal. 116. 10.

They that truſt in the Lord, ſhall bee

bee as Mount Sion, that cannot bee mooued, Pſal. 125. 1.

A neceſſary Meditation, concerning the vncertaintie of mans *happineſſe in this life, and the certaintie* of the endleſſe happineſſe of the children of God in the life to come, notwithſtanding their preſent miſery here.

MIne eyes haue ſeene, and mine heart hath duely conſidered the ſickle, and fraile, and feeble, and vnconſtant happineſſe of man in this life; yea, I my ſelfe haue found by experience, that this World adminiſtreth vnto man no perfect comfort, while hee liueth vpon the earth.

Yet fleſh & blood, the fooliſh outward man, beſotted with the vaine delights of ſinnes deceits, and ſnared with the baites of vaine hope, the pleaſure, and comforts, and glory, and eaſe, and fulneſſe of earthly vanities, thinketh himſelfe ſafe, and in ſtate of ſuch ſure and neuer fayling happineſſe, that he wal-

lowеth

loweth in the myre of deceiuing ſecuri-ty, vntill at vnawares the hand of the liuing God bee ſtretched out againſt him, and either turneth his hope to de-ſpayre, his glorying to ſhame, his eaſe into trouble, his fulneſſe into want, or all the vaine things wherein he deligh-teth, into griefe and ſorrow.

O my Soule, truſt not therefore in the tranſitory traſh, and pelfe, and wealth of this world, for it deceiueth and deuoureth men; and as the ruſt and canker eateth and waſteth Iron, ſo doth the loue thereof deuoure thy truſt in God, and thy practice of bet-ter things.

Truſt not in worldly friends, for their words are vaine, their promiſes not performed, nor their helpe worth thy hope. It is better to put confidence in the Lord, then to truſt in Princes; for they who haue their breath in their noſtrils, are but Men, whoſe power is of the Earth, and whoſe hands are feeble, and their deuices vaine. Some truſt in chariots, and ſome in horſemen: but (O my Soule) truſt thou in the liuing God: doing good, and thou ſhalt remaine when the fooliſh man that beleeueth in fleſh, and dependeth

dependeth on earthly meanes, ſhall fall and periſh.

Bee not carried away, O my ſoule, therefore, with the hope of any mans helpe, nor feare what man can doe againſt thee: for ſuddenly is thy friend taken from thee, and he that ſeeketh thy deſtruction, brought to a fearefull end. Thy happineſſe is not to haue heapes of gold and ſiluer, many friends, and all earthly aboundance: for the abuſe of theſe are dangerous, becauſe they draw thee from ſeeking God, and they are ſhort, and bring thee to deſtruction, leauing thy carcaſe naked in the graue, and thy ſelfe, O my ſoule, in the mercileſſe pit.

What auayled the rich mans worldly pleaſures, when hee went ſuddenly to hell? What hindered the beggers pouerty, when hee went immediately to heauen?

How was Iob impoueriſhed, hauing mighty wealth? What miſeries doe follow the mightieſt men, is daily ſeene, and how terrible the end is of ſuch as haue not the Lord their ſtrength, but put their truſt in the multitude of their riches.

Who can ſay, The wealthy man is happy?

happy? When hee sleepeth, hee sleepeth in feare: when he walketh, he walketh in danger; and when hee is in his best age, strongest body, and best state, hee suddenly dyeth, and leaueth his wealth he knoweth not to whom.

And who can say, the poore, fearing God, is vnhappy in his baseneſſe, and want, and ignominy, sith hee setteth his hope vpon the neuer-failing God? hee seeketh his helpe from heauen, and is fed as with the dew thereof? onely hope sustaineth him, and his want is timely supplied with wished necessaries, and his heart comforted in his deepest miseries: hee lyeth downe in faith, and patience, and thankfulneſſe, and the Lord sustaineth him, and when hee dyeth, hee liueth and raigneth, and reioyceth in God his Sauiour.

O that I might haue no delight in the vaine thoughts of this world! O my soule, bee at peace within mee, when I haue warres without mee, be contented, and grudge not, when I want the outward fulneſſe of worldly things: for I see and consider, that carnall meanes cannot saue mee, but the mercies of the Lord, wherein hee affoordeth vnto his faithfull ones, all things to enioy.

Though

Though hee make mee a reproach among my friends, and though hee suffer mee to stand a gazing-stocke before the eyes of the wicked, who triumph in their owne glory, gotten by their owne hands and deuices, and the Lord none of their counsell, I will not yet bee dismayed, neither will I bee mooued at their prosperity: for I know, the day of their sorrowes commeth on, when they shall howle, and cry out in horror, for the paines that ensue their pleasures, and for the want that shall follow their wealth, and for the miseries that shall follow their mirth, and for the death that shall follow their glorious and wanton life.

Oh, how foolish are they that trust in their goods? how mad are they that make wealth their warrant, and riches their arme, and friends their staffe, when none of these can saue them from sicknesse, from sorrow, from dangers, nor from death?

No man can redeeme his brother from Gods displeasure, and from his appointed torments in hell, by his much wealth: hee cannot saue himselfe by the multitude of his riches: but God shall deliuer thee, my soule, from the

the power of hell, and shall saue mee.

Bee not therefore afraid, O my soule, though many bee made rich, and thou in pouerty: many aduanced, and thou reiected; many graced, and thou disdained; many comforted, and thou inured among the sonnes of mortall men: thy riches, and thy glory, and thy fauour, and thy comfort, and thy ioyes are hid in Christ with God.

And what thinkest thou, O my soule, of these short miseries, that shall bee exchanged for infinite comforts? whether is it not profitable for thee to haue these momentary corrections, to enioy an eternall Crowne? thou hast tryed the inconstant course of worldly things, and the day is comming wherein thou shalt possesse the permanent consolation of heauenly things.

How long hast thou looked about thee for helpe in the earth? Vpon my right hand I looked, and behold, none that would know me, or comfort me (as Dauid saith) and vpon my left hand, and no man I found that cared for my soule.

Then I cryed vnto the Lord, and said, Thou onely art my hope and my portion in whom I liue, & haue an vnmoueable being.

O Lord increase my Faith.

Wee

Wee brought nothing into this world, and it is certaine, that we can carry nothing out, 1 Tim. 6. 7.

Therefore when we haue food and rayment, let vs therewith be content, Verſe 8.

The children of men are vaine, the chiefe men are lyers, to lay them vpon a ballance, they are lighter then vanitie it ſelfe, Pſal. 62. 9.

A ſweete Contemplation of Heauen, and heauenly things, *whereby the ſad diſtreſſed ſoule is* much comforted; and encouraged to endure vnto the end, that he may poſſeſſe the ioyes prepared for ſuch as patiently ſuffer, and without grudging beare the burthen of this worlds miſeries.

O My ſoule, lift vp thy ſelfe aboue thy ſelfe, flie away in the contemplation of Heauen, and heauenly things: make not thy further abode in this

this inferiour region, where is nothing but trauels and trials, and sorrow, and woe, and wretchednesse, and sinne, and trouble, and feare, and deceiuing and destroying vanities.

Bend all thine affections vpward vnto the superiour place, where thy Redeemer liueth and raigneth, and where thy ioyes are laid vp in the treasury of his merits, which shall bee made thy merits, his protection, thy perfection, and his death thy life eternall, and his resurrection thy saluation. Esteeme not the trifling pleasures of this life, to be the way to this wealth, nor the ignominious estate here, to bee any barre to preuent thee from the full vse, and ioyfull fruition of the glory there prepared for thee.

I am assured, that though I want here, I shall haue riches there; though I hunger heere, I shall haue fulnesse there; though I faint here, I shall bee refreshed there; and though I bee accounted heere as a dead man, I shall there liue in perpetuall glory.

This is the Citie promised to the Captiues, whom Christ hath made free: that is the kingdome assured to them whom Christ shall crowne; there

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are the ioyes prepared for them that mourne: there is the light that neuer shall goe out: there is the health that shall neuer be impayred: there is the glory, that shall neuer be defaced: there is the life that shall taste no death: and there is the portion, that passeth all the worlds preferment: there is the world that shall neuer waxe worse: there is euery want supplyed freely without Money: there is no danger, but happinesse, and honour, and singing, and praise, and thanksgiuing vnto the heauenly Iehouah: to him that sitteth on the Throne, to the Lambe that here was led to the slaughter, that now raigneth: with whom I shall raigne, after I haue runne this comfortlesse race, through this miserable earthly vale.

The honour in this earth, is basenesse, the riches of this worlds pouertie, the fulnesse of this life is want: the ioyes of this worlds Kingdome are sorrow, and woe, and misery, and sadnesse, and griefe: and yet the foole saith in his heart, There is no other Heauen, but this harmefull deceiuing worlds happinesse, no other Hell but this worlds bitternesse, no better com-

sort then this Worlds cares, nor further helpe then this Worlds wealth.

Thus is mans wisedome made foolishnesse, and mans glory turned into shame, and mans power made of no force. And the faithfull poore that are heere despised, there are aduanced: the sorrowfull are comforted, and the castawayes in this world, are receiued to that blessed being, that cannot be expressed with the tongue of man, nor conceiued with the heart of man.

O that I had wings, (saith heauenly-hearted Dauid) that I might flie away from the worlds vanities, and possesse Heauens happinesse! Oh, that I were dissolued (saith blessed Paul) that I might be with Christ! Oh, that I were in this place of such wished happinesse, where I might rest from these worldly labours, and earthly miseries, and transitory vanities!

But bee not heauy, O my Soule, though thou must yet wade through the sea of these earthly troubles: for these heauenly mysteries are not seene of carnall eyes, nor can bee obtained by carnall meanes, but through troubles and afflictions, and dangers, and persecutions, they must bee atchieued: and

and none that are Gods elected, shall bee free from this Worlds hatred: for such difference there is betweene earth and heauen, and betweene earthly and heauenly things, that whoso delighteth in the first, shall be depriued of the latter: for we cannot haue this worlds heauen, and the Heauen of heauens, the heauen of Saints and Angels, and Cherubins, and Seraphins, where are all vnspotted, and all glorious, and all in white Robes of sanctitie, and where Christ, the sacrificed Lambe, is vnto them all in all.

Oh blessed are all they that are thus assured: blessed are the Poore that shall haue this heauens riches: blessed are the Base that shall be thus aduanced: blessed are the Low that shall be thus raised: and blessed are the Worlds despised, that shall haue this heauens happinesse; yea, happy is this wretched worlds vnhappy man, for hee shall bee happy.

I will daily meditate of the greatnesse and Maiesty of this high heauens blessed estate, where I shall one day blesse my God, with the Company of his Saints, and where I shall one day sit secure and free from the dan-

gers, perils, crosses, and afflictions that now doe assaile mee on the right hand, and on the left, within mee, and without mee, and am neuer free from one calamitie or other.

But it is good for me to be here humbled, that I may bee there aduanced, where I wish speedily to come. It is good that I was in want here, that I might seeke heauenly necessaries. It is good that the World did discourage me, that I might flye to God that comforteth me. It is good that I am daily killed here, that I might liue continually there.

Now therefore, O my soule, stand vp, feare not, faint not at this worlds crosses: but giue glory to this great God, praise this high and helping God, seeke him while it is to day; driue not off to pray to this God, notwithstanding any helpe thou hast in mortall men; nor reiect not his gracious meanes, who in fauour infinite, and mercy endlesse, mooueth the hearts of men in this life, to doe good vnto such as he seeth distressed; hee can finde out and affoord infinite meanes to succour them that are his, and will not leaue them forsaken in danger: for hee euen

here

here giueth mee his blessings, as pledges of his neuer-fayling loue, that being blessed in his mercy which timely comforts here, I may assure me of greater blessings in Heauen, where they are prepared beyond all that I can aske or thinke.

O Lord God of Hosts, who is like vnto thee, who hast established thy Kingdome with truth and equitie, with mercy and iudgement? thou hast a mighty arme, strong is thine hand, and high is thy right hand, whoso is vnder thy protection, he is safe, and he that trusteth in thee, mercy imbraceth him on euery side.

Oh, blessed art thou, O my soule, if thou canst reioyce in the Lord: he is thy Father, he is thy helper; walke therefore in the light of his countenance, and be patient: waite in hope, till these stormes be past, and then shalt thou haue that quiet rest, that he hath prepared in heauen for thee.

O Lord increase my Faith.

Our conuerſation is in heauen, from whence alſo we looke for the Sauiour, euen the Lord Ieſus.

If yee be riſen with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth at the right hand of God, Coloſ. 3. 1.

Set your affections on things which are aboue, and not on things which are on the earth, Verſ. 2.

A conſideration of the dangerous eſtate of the impenitent wicked ones after this life, notwithſtanding their wealth, and power, and great glory, which they haue here, where they ſeeme to triumph ouer poore diſtreſſed men.

Reade and conſider, yee Rich and Poore.

IT is a ſtrange temptation vnto a man, whom he findeth himſelfe ſtill afflicted, notwithſtanding hee ſeeketh helpe

helpe continually at the hands of God, and the more, when hee ſeeth that ſuch as neither ſerue God, or feare God, ſuch as are wanton and wicked, and hardened in ſinne, to proſper and to flourith in this life, and to haue all things that their hearts can deſire.

Dauid beholding this, began a little to ſtagger, and was ready to giue ouer his godly beginning, and to end with the wicked: and as long as he tooke no better regard, but onely as naturall wiſedome led him, he commended their eſtates, becauſe they were rich, and wanted nothing, they were healthfull and luſty, and their goods did increaſe, which Worldlings hold true happineſſe.

But when Dauid conſidered their greatneſſe, as it was diſcouered vnto him by the light of true knowledge, hee then altered his conceit of theſe Men, and renounced their wayes, and hated their workes, and auoyded their company, and betooke himſelfe to prayer, as the thing whereby hee ſhould preuayle better, then with all the wealth the world could yeeld him.

And ſurely, the preſent time affordeth vnto vs that now liue, no leſſe

cause of vigilant regard, that we be not carryed away with the World, whose glory is imbraced, whose power is practiced, whose policy is preferred, and whose happinesse is had in greatest esteeme: insomuch as whoso is poore, or helplesse, or distressed, endangered in the World, by worldlings is censured a cast-away, a reprobate, a man forsaken of God.

It is not vertue, nor godly life, nor inward zeale, nor any good quality of the Spirit, that hath any favour in the World: but the rich, and glorious, and men of countenance, and of power, and of office, and of gay attyre, they be accounted Gods favourites. As for such as are ragged, they are not regarded; such as are base in shew, are accounted base indeed. So that Gods children have the lest share of the worlds liberality; and the impudent and shamelesse, and wicked, and worst men, and they that possesse and usurpe the earth, and earthly glory.

But, alas, short and slippery is this glorious shew of theirs: they are as Cedars, that over-shaddow the low Bushes for a while, but they shall be as Stubble in the Furnace, when the

Axe

Axe is put to their rootes. They are not as deuouring ſhee Beares, and as raging Lyons: but the time commeth, wherein the Lord will ſmite them vpon their iawbones, and will pull out the teeth of theſe mercileſſe wretches.

They haue ſet themſelues in glory, but God ſhall turne it to ſhame: they haue faſtened their footing, as they thinke, neuer to bee moued: but the Lord will make their ſtanding vnſure, and their wayes ſlippery, and their dayes ſhort, and their end horrible.

And howſoeuer they now make boaſt of their owne hearts wickedneſſe, and though they ſeeme to contend with God, and ſubdue his members, and make no reckoning of his Saints, and thinke there is no God: God will finde them out, and he will rebuke them with a perpetuall rebuke, and put out their name for euer, not onely out of the Earth, which they hold their Heauen, but euen out of Heauen, and his Booke of life.

Who yet are commended, and eſteemed, and aduanced, and reuerenced, but theſe men, of leaſt merit? Onely

their riches, and their bribes, and their flattery, win them dignitie, and preferment, and honour, and fauour, and what may fill them full of all tokens of perdition.

But this is a heauy weight of temptation to the poore, that deſerue to bee made rich for vertues: for the low that ought to bee raiſed for prayſe-worthy qualities, when they ſee that the worſt are preferred for reward, and the beſt reiected for want.

Surely this World may bee compared to the Poole of Bethesda, into which what diſeaſed perſon ſtept firſt, was healed, but the ſtrongeſt and beſt limmed, and hee that had beſt helpes, had alwayes the benefit of the healing: and now in this Puddle of worldly partiality, not the firſt that commeth is preferred, nor the moſt fit, but the moſt liberall giuer.

But there is a Iudge that ſitteth and ſeeth, how the Worlds wealthy ones make others wealthy, not for worthineſſe, but for gaine.

What ſtriuing, and ſtruggling, and working, and inuenting, and ſwearing, and paines-taking, is there about the Philoſophers ſtone? Many a man hath

hath beene long hammering, and hazarding goods, and lands, and liberty, and life; and some paine soule and all, to haue this strange meane to make himselfe a great man, and a rich man, and a wise man, and a cunning man, and a man to bee admired at for his rare skill, and great wealth, and hidden wisedome: and while hee sought this stone of wisedome, hee became a foole and a begger, and a laughing stocke to them that become the wiser, to see his ambition and folly.

But hadst thou this stone, that could transmute Maluerne Hils into pure gold, and all the Earth into siluer, and couldst make thy selfe young againe, and lusty and strong againe, and haddest what thou couldest wish here in this life: what were this vnto thee? thou wert yet but a worldly wise man, a worldly rich man, a carnall man. But the Philosophers stone indeede thou hast not found, which is, to feare God, and to imbrace his Word, and to bee content with a competent estate: and therefore as impossible for thee to goe to Heauen, as a Cammell to goe through a needles eye: But tush, thou wilt say, Abraham was rich, Lot was rich,

rich, Iob was rich, and Salomon was rich: and yet they were in Gods fauour, and Gods elected ones.

True it is, they were bleſſed of God in their Riches, becauſe they knew God, and beleeued his promiſes: They held not their wealth, but as meanes to relieue themſelues and others: but thou holdeſt thy wealth, to get vaine-glory by them. They were bountifull and liberall where neede required, and had not the deſire of Money, as thou that haſt neuer enough, and wilt depart from none: that by rapine, and wrong, and oppreſſion, and bribery, and ſinne, inricheſt thy ſelfe. They bled their wealth, as though they bled it not, in reſpect of themſelues, but to doe good to Gods Children by it.

Who can but imagine, that if the Philoſophers-ſtone were to bee contriued or compounded of the powder of poore mens hearts, and of the blood of their owne ſoules, would not there bee ſome of theſe ſtones compoſed by mercileſſe men, that hate to bee reformed, and ſay by all their cruelties, daily practiſed, that either there is not a God to recompence their wickedneſſe, or elſe that God ſeeth not, nor conſi-

dereth

dereth their oppression and wrong?

These men yet prosper in the world, and say that these things are theirs: these things are Gods blessings: these things are to be disposed after their owne hearts lusts, in vanitie and pride, in wantonnesse and sinne: but to releeue the necessity of the poore, they haue no will: the words of worldlings warrant them, that they may doe with their owne what they list.

But the Word of God cryeth, woe to the rich, many more to the hard-hearted and fast-handed rich Man: because there is no loue in him, or mercy, or compassion in him, the poore is odious vnto him, and the needy or distressed mans cry he cannot heare.

But God shall heare these afflicters of poore Men; hee shall finde out their hidden mucke, and approoue them lyers that say vnto the poore, I haue not for you; yea, God shall heare them, and afflict them: euen he that raigneth of old, shall cast them downe, though they long flatter themselues in their prosperity, and say, Wee will preuaile; who is Lord ouer vs?

Let no Childe of God therefore repine against these euill men, that haue

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the world at will, who are ſo fat, and ſo well liking, as they hold themſelues in moſt happy caſe. Let them alone, their day is comming, and their confuſion commeth: they ſhall be cut downe like graſſe, and wither as the greene Hearbe, and at laſt bee caſt into the vnquenchable Furnace.

The Lord laugheth them to ſcorne, while they laugh the Poore to ſcorne, and the Lord out of Heauen thundereth terrour vnto them, while they worke trouble, and miſery, and vexation againſt the Juſt, that dwell in baſe ſhew vpon the Earth, whom yet the Lord holdeth vnder his protection, and guardeth ſo, as the wicked preuaile no further againſt them, then may make for the profit of their ſoules. Theſe Oppreſſours, and theſe mighty men, they care not for God, nor regard his Word, nor feare his threats, nor beleeue his Promiſes, they ſhall bee ſurely confounded, and periſh, when there ſhall bee none to helpe: they ſhall bee conſumed as the fat of Lambes: euen with the Viper of their owne guilty conſciences they ſhall be ſtung, and conſume away, and come vnto a fearefull end.

I haue seene the wicked strong, (saith Dauid) and spreading himselfe, like a greene Bay-tree: but hee withered ere he was plucked vp, and being plucked vp, he is cast into the fire. So that let these men haue power, that oppresse and pitty not the poore, thinke what a goodly shew they make in the Streetes, in the Church, and in the Markets, and seats of Iudgement: how wonderfull they are in their owne conceits, by reason of their wealth, and honour, and glorious attire, and how the poore fall at their feet, and they cast by their countenance from beholding such wretched poore men, and with-hold their hands from giuing, and their tongues from comforting, as if they themselues were (and none else) the substance, and the poore but the shadowes of men. But consider (I say) consider thy state, and place, and pompe, and pride, and vanity well, and it shall all appeare but as a cloud that vanisheth away suddenly, like a glistering bubble in the Sunne. So thou goest to the graue in feare, and the wormes prey vpon thee, as thou didst on the poore: for as thou piece-meale didst rob the poore by extortion and bribery,

bribery, ſo doe the wormes by little and little deuoure that proud carkeis, that now as to an Idoll, men are forced to crouch, and bow themſelues.

Haſt thou any thing rightly to boaſt of, O thou foolish man, that eſteemeſt the more of thy ſelfe for thy wealth and great glory, being the very meanes to make thee proud, and thy pride to make thee deſpiſe thy Brethren, and conſequently God, that made thee and them? Were it not better for thee to become a Zacheus, to reſtore all thou haſt wrongfully and ſiniſterly gotten, and of thy goods well gotten to giue halfe to the poore, that thou mayeſt ſay, and bee ſaid to bee rich in good things, becauſe thou doeſt good? But to bee rich and hoord it vp, to bee rich and doe no good, is a badge of a man that ſhall neuer enioy the Kingdome of God.

Were it not better to weepe here, that wee may reioyce hereafter, then to reioyce here, and howle for euer? But weepe, and howle, and lament, and bewaile your ſelues, yee rich men, that haue no remorſe: for the paines, and horrour, and anguiſh, and torments endleſſe,

endleſſe, ſhall be your reward, if yee repent not, and reforme your euill wayes.

Be no more ſtiffe-necked, nor couetous, nor diſdainfull, but liberall, and humble, and helpefull to the people of God, that God in his mercy may make you rich in knowledge of good things, rich in practice, and rich in Godly Zeale.

And be not grieued, though by this alteration you become poore: for a meſſe of pottage, to one fearing God, is better then all the riches of the wicked.

Hee is not poore, who loueth God: for God loueth him, and in his loue is life, and liberty, and liuely relieke.

But whoſo feareth not God, haue hee neuer ſo great abundance, is a begger, a caſt-away, and a Reprobate from the ioyes of Heauen: the leaſt of which cannot bee purchaſed with millions of Kingdomes: the leaſt of them more worth then all your gold and ſiluer, and lands and poſſeſſions, and offices, and honour, and what elſe the whole world, which deceiueth you, can affoord.

The

The Booke of God is full of terrible and sharpe threats against merciless rich men: and many woes the Lord (that loueth the lowly) pronounceth against the proud. And what a iudgement it is that their hearts are shut vp, that they cannot consider their end, to bee as the Oxe that is fattened for the slaughter, who delighteth in the deepe feedings, while the Butcher determineth his death: as the couetous, and wanton, and wicked ones, take pleasure in their vanities, while their death and destruction commeth without redemption.

But if these men will not heare, nor conceiue, nor consider the perill of their estate: if they will not, while the Lord may be found, seeke to returne, that they may be saued, their iudgement, and destruction, and reprobation will bee the more iust.

O Lord increase my Faith.

Why boastest thou thy selfe in thy wickednesse, O man of power? Psal. 52. 1.

The Lord shall destroy thee for

euer

euer, hee ſhall take thee, and plucke thee out of thy Tabernacle, and roote thee out of the land of the liuing, Verſe 5.

An exhortatiue Concluſion: wherein the afflicted are ſtirred *vp to patience, and not to be aſhamed* of their miſeries and baſe eſtare, ſo long as they endeuour to doe their duties in their ſeuerall callings, and ſtay themſelues vpon Gods prouidence.

AS the man that is borne blinde, cannot iudge of colours, nor the deafe man diſtinguiſh of ſounds: no more can a man that hath beene kept blinde and muffled with the Maske of this worldes pleaſures, and become dumbe with this ſecure eſtate here, diſcerne the things of God: hee cannot diſtinguiſh betweene, Woe bee vnto you,

you rich, becauſe you haue your conſolation here; And Bleſſed are the poore, for they ſhall receiue comfort. Theſe things are not ſo hard, nor ſo regarded of Worldlings, as might bring them to a true and liuely conſideration, that there is a woe and a bleſſing pronounced: that there is fire and water ſet before them, and life and death offered them. But as Children that haue no more diſcretion then Moſes being an infant, who refuſed a Crowne, and tooke burning coales, doe reiect the better things as droſſe, and imbrace the worſt as moſt deare and precious: and therefore preferre their Oxen, and their Farmes, and their heapes as tranſitory vanities, before the ſweete banquet of a contented eſtate. And ſo farre they are from the true conceit of Gods purpoſe in puniſhing man, that they cenſure croſſes that light vpon other men, as curſes, and the glory, and riches, and muche, and pelfe of their owne, to bee giuen them, becauſe they, and none elſe are bleſſed: whereby many times the deare children of God are put to a deepe agony, when they

heare

heare and perceiue the taunts, and reproofes, that the world and worldlings caſt at them for their pouerty, and baſe eſtates ſake. They ſtand before the worlds Gallant-ones, or Dauids men, that had the ſkirts of their garments cut to their buttocks, as men derided and ſcoffed, and as caſt-awayes, and men forlorne and forſaken of all men: and caſt downe and confounded by God himſelfe: in regard whereof many times the poore, though indeed the very Children of God, are ſo aſhamed of their eſtate, as they bee forced not onely to auoyde the familiaritie of the wealthy, but euen to be ſeene of them a farre off: nay rather, they hide themſelues as men caſt off, or driue from the gold: where indeede the Word of Truth findeth them out, and approueth them the refined gold, and the worldly-minded, ſtraw and ſtubble: prouided withall, that hee that is caſt downe, muſt not ſo iuſtifie himſelfe, as to argue himſelfe the childe of God becauſe hee is caſt downe, becauſe hee is made poore, or becauſe hee hath enemies, or ſickeneſſe, or want, or perſecution: (for all theſe things may hap-

pen

pen also vnto the reprobate:) for as sinne is the ground of all our afflictions, and our offences the cause of Gods displeasure, and Gods displeasure powreth forth crosses and curses too vpon sinners: So must euery man carefully consider how hee standeth in his troubles, whether hee haue falne into the same by his owne ryot or lasciuious and wanton life, by his vngodly conuersation, and neglect of the feare of God; for which things sake, the wrath of God commeth vpon the children of disobedience, and hee powreth out of the cup of his indignation vpon them, either in iudgement, because their condemnation shall here begin, and so bee perpetuall, or else to reclaime them from their wicked waies, that they may be saued.

And hee that findeth himselfe in his conceit, least deseruing afflictions, because he either feeleth not, nor findeth, or will not acknowledge that he is such a sinner that deserueth so great punishment, as many times lighteth vpon other men: let him thinke that he in thus iustifying of his owne wayes, is in a dangerous estate.

It is the pride of the heart, which God

God that ſearcheth it, well ſeeth, and conſidereth, that ſuch a one is in a perilous way, if hee be not humbled. And ſurely godly Dauid himſelfe was gone a little that way, and God ſaw that hee muſt pull downe this choſen veſſell of his, before hee ſhould tread his ſteps as hee ſhould: for as hee confeſſeth himſelfe, Before I was corrected, I went awry. So that our troubles and miſeries, and all the aduerſe things that may befall vs, are Gods corrections to his Children to reforme them: but his iudgements are meſſengers of his vtter renunciation to the obſtinate, who by his puniſhments waxe worſe and worſe, and who murmure and grudge at the courſe that hee taketh with them to amend them, as did the rebellious Iſraelites, whom hee often viſited in mercy, before hee entred into iudgement againſt them: So that none that ſtandeth may ſay, hee cannot fall, none that are high may ſay, they cannot be brought low: for all haue ſinned, and all haue need of correction, all are ſicke, and all haue neede of Phyſicke; all haue gone aſtray, and therefore all haue neede to be reclaymed. Who then will bee aſhamed of

Gods

Gods visitation who will bee impatient when afflictions come? Surely, none but the Man that knoweth not God, none but hee that loueth this world more then heauen, and the pleasures of this life, more then the ioyes of the life to come.

Dauid was not ashamed of Gods corrections: for hee prayed it as a great benefit, and tooke it as an high blessing, and said it was good for him. Was it good to him, and ill for vs? was it profitable to him, and hurtfull to vs? No, and therefore Paul was not ashamed of his crosses: for crosses make vs the companions of the blessed Children of God; nay, they make vs the more like to our elder brother, Christ Jesus, who finished our Redemptions through the Crosse, and made the way to the ioyes of Heauen through afflictions, and hee that is ashamed to follow him that way, hee cannot come to him at all, he will not know him, and therefore hee shall neuer enter into that holy place, hee shall neuer attaine vnto that rest that shall bee endlesse, and most ioyfull in the Heauens.

How vnsauory therefore soeuer our trou-

troubles ſeeme, wee muſt bee patient, and neuer giue ouer to cry vnto our helping Father, nor to vſe our beſt endeauours in our callings, which God will bleſſe, ſtaying our ſelues in hope vpon his promiſes. Let vs neuer diſmay, for God that maketh this little wound without, doth it to cure a greater within: and while hee ſeemeth to kill vs, it is, that wee may liue euer: and while hee ſuffereth vs to bee here ignominious, it is that wee may become all glorious with him in Heauen.

The poore Man cryeth, and the Lord heareth him, and ſaueth him out of all his troubles, Pſal. 34. 6.

The Angell of the Lord pitcheth round about them that feare him, and deliuereth them, Verſ. 6.

Taſte yee, and ſee how gracious the Lord is: bleſſed is the man that truſteth in him, Verſ. 8.

A Prayer to be vsed of a sicke man.

O Almighty and euerlasting God, who although thou art still in thy iudgement, yet art thou a mercifull God to the Soule that seeketh thee, infinite in thy mercy, and plentious in redemption, for though thou send sicknesse, yet wilt thou shew pitty, according to the multitude of thy compassions, for thou doest not willingly chastise and afflict the children of men: therefore I poore wretched Sinner, which am but dust, earth and ashes, vnworthy the least of thy fauours, doe freely confesse, to thy glory and mine owne shame, that I am conceiued and borne in sinne, that originall corruption, staining and infecting my whole nature, hath depriued mee of all holinesse, and left in mee an inclination to all euill: and that I haue by mine innumerable transgressions, in thought, word and deede, broken all thy holy Commandements, and therefore (besides all other euils) I haue iustly drawne

draw one this ſickeneſſe, and theſe diſeaſes vpon me, yet notwithſtanding, ſeeing that thou (ſuch is thy exceeding great mercy) haſt no pleaſure in the miſeries and deſtruction of thy Children, but doeſt onely by affliction try, correct, humble, and reforme them, for their preſent and euerlaſting good: I doe therefore, moſt deare, and louing Father, moſt humbly beſeech thy heauenly Maieſty, to pardon my ſins, the onely cauſes of my miſery and affliction: increaſe and perfect in me all graces that concerne ſaluation: aſſiſt mee with the counſell and comfort of thy ſacred Spirit, and conuert this my viſitation to mine amendment, and ſaluation of my ſoule in Chriſt.

If it bee thy good pleaſure and will (O Lord) reſtore me to my perfect and former health, that I may not onely performe my good purpoſes, and pay my vowes, which my lips haue promiſed, and my mouth hath ſpoken in my affliction, but alſo henceforth grow vp in grace, in obedience, in holineſſe, vntill I come to the end of mine hope, which is the ſaluation of my Soule. But if it be thy will and decree by this chaſtiſement, to finiſh my daies, I moſt

humbly and earnestly intreate thee (O my God) as the outward man decayeth, to renew in mee the inner man, and to grant that as the body dyeth, so thy grace may liue and reuiue in me. Shut not the eyes of my mind, but open them and make mee vnderstand what the hope of my heauenly calling is, and what is the riches of the glorious inheritance, that thou hast prepared for me, that I my liue in thy faith and obedience and end my life in thy fauour, and when this life endeth, remaine and raigne with thee in glory for euer.

Vouchsafe to be a Father to my family, kinsfolke, and posterity: plant thy feare in their hearts, confirme them in thy grace, and giue them all things competently necessary for the maintenance of this present life. Hearken (O Lord) to these my prayers, and grant me all other things, which thy heauenly wisdome seeth necessary for my soule or body, for thy dearely beloued Sons sake. To whom, with thy Maiesty, and God the holy Ghost, be rendred and ascribed all honour and glory, now and for euer. Amen.

O Lord increase my Faith.

A Prayer for patience in ſickneſſe, and truly to expreſſe ſorrow for ſinne.

O My moſt louing and mercifull Father, God omnipotent, who art nigh vnto all thoſe that call vpon thee in truth, thou art a preſent helpe in time of trouble, all-powerfull, full of wiſedome and compaſſion, wonderfull ſurpaſſing all earthly Parents: I poore miſerable wretch, long troubled with grieuous ſickeneſſe, and ſo ſore vexed with paine and torment, that neither my body can take any ſleepe or reſt, nor my Spirit feele any eaſe or comfort, doe here in the onely merit and mediation of Jeſus Chriſt, preſent and humble my ſelfe before thee, humbly begging and intreating for fauour and mercy at thy hands. Worke in my heart by thy holy Spirit, godly ſorrow and repentance for all mine offences: impute none of them vnto mee, but let mee feele and bee aſſured in my conſcience, that the guilt and puniſhment of them are remooued. Be thou my Phyſicion,

to cure and heale mee: auert and turne this present sickenesse into a soueraigne medicine, and this vehement and grieuous paine into a fatherly and gentle visitation: let thy strength appeare in my weakenesse: let thy power bee perfected in mine infirmity: and so arme mee in these my temptations, with the gift of Patience and long-suffering, that I be not with-drawne from the constant practice of holy duties, neither yeeld vnto mine owne passions, and the suggestions of Satan.

To this end powre downe thy blessed and sacred Spirit into mine heart, teach, assist, and direct mee, that hee may open to the eyes of my minde, the righteousnesse of thy Iudgements, that I may in all willingnesse acknowledge the equitie of the same, that he may bring to my remembrance, the cruell and most bitter paines and torments of my mercifull Lord and Sauiour Iesus, who by his death hath swallowed the very dregges of thy wrath, and by the merit and vertue of it, hath so tempered and sweetned the Cup of affliction vnto mee: manifest vnto mee the glorious and heauenly

heauenly happinesse, and holinesse, of thy Saints and Seruants in Heauen, that the certaine assurance, hope, and expectation therof, may abundantly exceede, and take away all my present griefe and torment.

I beseech thee (O Lord) according to thy promise, ease my burden: giue mee quiet and comfortable sleepe, and refreshment to my restlesse Body, and to blesse all those good meanes, which shall bee prescribed vnto mee, that they may tend to my cure and amendment, (for without thy blessing they are of no force and vertue) that I with thy blessed Seruants, Iob, Lazarus, Danid, and others, hauing experience of thy might, truth, and mercy, in my reliefe and amendment, may with all ioy and loue praise thee, truly serue thee, and more confidently relye vpon thee all the dayes of my life, yea, and (for the instruction and incouragement of the afflicted) publish and declare the infinite and exceeding Power of thy might and compassion.

Vouchsafe (O most gracious Father) to encline thine Eares to this

mine humble Petition, and to grant mee all other things needfull and neceſ=ſary for my ſoule and body, for thy deare Sonne Chriſt Jeſus ſake, my onely Sauiour and Redeemer: to whom with thy Maieſtie & thy bleſſed Spi=rit, three perſons and one God, all pow=erfull and ſufficient, bee aſcribed and gi=uen all honour, praiſe and glory, now and alwayes, Amen.

O Lord increaſe my Faith.

A Prayer to bee ſaid at the poynt of Death.

O Lord God Almighty, I aſſuring my ſelfe my time is come, my ſoule waxeth heauy euen vnto death: vouchſafe therefore (O Lord) to caſt downe thine eyes vpon mee, bedew my heart with the Oyle of thy grace, for=giue mee my ſinnes, confirme my faith, ſhorten my pangs of Death, expell Satan, for thine infinite mercy helpe mee in this my laſt conflict: looke vp=on Jeſus Chriſt thy Sonne my Sa=uiour and Redeemer: into thy moſt bleſſed

blessed and gracious hands, I commit my soule, refuse it not (O God) but accept me, for it is thy owne workemanship, and let me depart in thy feare, and rise againe in thy mercifull fauour: that I may attaine and come to thy eternall and most wished ioyes of heauen, for and through the merits of my blessed Sauiour, Christ Jesus, to whom with thee, and the holy Ghost, bee all glory, honour, and praise for euermore.

Amen.

O Lord increase my Faith, and receiue my soule.

A Confeſſion of ſinnes, with a very neceſſary Prayer, to be ſaid *of poore diſtreſſed men, Morning* and Euening, and at all times elſe, as they ſhall be thereunto mooued.

O father, full of mercy, I yeeld vnto thee all prayſe and thankes, for thy continuall moſt ſweete fauours, and eſpeciall graces, beſtowed frankely on mee thy vnworthy creature: for Electing me to ſaluation, for Creating mee, for Redeeming mee, for Relieuing mee, and for Preſeruing me euermore. Great is thy loue in Chriſt my Sauiour, infinite thy Power, vnſpeakeable thy Mercies. Relieue me alwayes, and direct mee in all things: let thy Will be a Law vnto my will, that my corrupt affections draw mee not to conſent againe to the vnſauoury luſts of my carnall will, which to this day hath ouer-much miſcarryed mee, into the vaine deſires of this wicked

Worlds pleasures, the baits of that mortall aduersarie, deceiuing Satan, the defiled fruits of my sinnefull flesh, and the cords whereby I haue beene drawne from vertue to vice, from sanctity to sinne, from light to darkenesse, from Heauen to dreadfull Hell. My sinnes, O Lord, haue beene many and continuall: my seruing of thee, cold and seldome. O forgiue mee: and let not my yeeres consume any longer in vanity: let mine hands hate to handle vngodly things: let my heart harbour no more the hatefull thoughts of vnrighteousnesse, and let my soule be so seasoned with the spirituall dew of thy blessed Word, that Soule and Body being sanctified to euery good worke, I may cast off the vnprofitable works of darknesse, and onely cleaue to the true seruice of thee, who art full of grace and truth. Be vnto me the sweet sauour of life vnto life; be vnto me the light of truth, that my life bee not vnprofitable in good things, nor my soule depriued of thy sacred Spirit; without which, Man is poore, possessing all worldly riches, base, in most high worldly honour, and dead, liue he neuer so strongly in the flesh.

There-

Therefore, Father, full of mercy, be mercifull vnto mee: full of power, protect mee: prouident, relieue mee: most sacred, sanctifie mee. Let the eyes of thy fauour bee alwayes on mee: let the relieuing hand of thy helpe bee alwayes toward mee: be vnto mee a strong Castle, a restfull Refuge, a Fountaine of reliefe, the Supply of my wants, my Protector, my Sauiour, my Guide and my wisedome, my will, and my zeale. Be vnto mee my Iesus, my Christ, my Father, my Physicion, my lot, and my portion: bee vnto mee all in all, that nothing want in mee which thou likest; nor any thing dwell in mee which thou mislikest: that I being a sanctified vessell of Heauen, may bee a fit Mansion for thy sacred Maiesty, to abide in by thy blessed Spirit.

Yeeld mee (O Lord) yeeld me continuall shelter vnder thy relieuing wings: foster mee with the hid treasures of thy loue, and learne mee so to liue, that I may euer liue in thee, and thou in mee: make that vnion betweene my will and thy Word, that I will nothing but as thou hast willed, and blot out all mine vnworthinesse: and in stead thereof, imprint the merits of thy

Sonne,

Sonne, in whom, Lord Almighty, let mee bee alſo partaker of the good things of this life: let not pouerty vtterly depriue me of a competent eſtate here: but bleſſe thou the workes of my hands, proſper thou my endeauours, and raiſe by gracious meanes for me, that I may liue & not lacke things neceſſary. Thou art all-ſufficient, and in thy gifts manifold, thy loue is without limitation, and thy will without contradiction: what thou decreeſt, ſhall ſtand, and what thou willeſt, ſhall come to paſſe. Will thou therefore, will thou thy creatures, which thou haſt ordained for the good and ſeruice of thy children, to ſerue my vſe, that I and mine may bee ſuſtained by thy prouidence: for what am I (Lord) that I ſhould ſtand vpon mine owne power, wit, or policy, which are weakeneſſe and fooliſhneſſe before thee? Thy Word preuaileth: ſpeake, and all things in heauen and earth ſhall obey thee: yea, thine heauenly Angels ſhall bee miniſtring Spirits for my good, and all the fruits of the Earth ſhall adde comfort to my wretched eſtate. Good Father, ſanctifie mee within and without, ſanctifie my calling: bleſſe my endeauours, and teach me to vſe my

function

function iustly, and as I ought, that I may so prosper in this present life, that I may truely pay all men their due, and owe nothing to any man but good will: a thing to mee impossible, but to thee easie to bring to passe. To thee therefore, I referre mee wholly: bless mee, that being blessed, I may prosper: that prospering, I may praise thee: and in praising thee, please thee, and be here comforted of thee, and liue righteously in thee, through the merits of thy beloued Sonne Christ Iesus, who hauing purchased all things for this life, and in the life to come for me, be with thee, and the holy Ghost, praised for euermore.

Amen.

O Lord increase my Faith.

A very comfortable and moſt patheticall Prayer, to be ſaid of *ſuch as are in greateſt diſtreſſe and* danger, hauing wife and children, and in debt, nor able to maintaine and relieue the one, or to ſatisfie the other.

O Moſt mighty, mercifull, and all-knowing Father, the fountaine of all comfort and conſolation, who findeſt out in thy deepe and all-ſearching knowledge, all the ſinnes that are, or can bee committed amongſt the children of men, howſoeuer hidden and ſecret: I doe confeſſe vnto thee, againſt my ſelfe, that I haue grieuouſly offended thee by my manifold tranſgreſſions, and thereby haue drawne vpon mee, a moſt intolerable weight of thy deſerued wrath, and fearefull indignation, inſomuch as if thou maiſt not bee pleaſed to mitigate thy fury towards me, I ſhall faint and fall, and ſhall not be able to lift vp my head any more, in hope of thy fauour: for, deare Father in Jeſus Chriſt, I

am

am weake, and am not able to beare thy heauy displeasure by mine owne power or merit. And therefore, good Father, lay not vpon mee the punishments which I haue deserued: take away thy heauy hand of correction, and as thou art patient; and long in suffering the sinnes of thy weake children, be yet patient with mee, and send thine holy Spirit to season me anew, that I may bring forth now the fruits of amendment of life. So shall thy punishment cease, and comfort increase, though I am beset with no small or few dangers before mee, behind mee, on my right hand, and on my left, I am beset with perils: so that which way soeuer I seeme to runne, or whatsoeuer I couet to escape, I fall into dangers. What shall I doe, Lord, in these miseries? I stand amazed at the consideration, what will become of me languishing in feare, while there is none to helpe; I liue where none but mortall creatures are, and what can they doe to my comfort, Lord; that haue their breath in their nostrils? They moue, and breathe, and liue, and speake: but little auaileth their helpe, vnlesse thou that guidest and gouernest the hearts

of

of all, vouchſafe to moove them to com-miſeration and patience with mee, I haue ſinned (Lord) againſt thee, and am indebted vnto men, and cannot bee releaſed, and all commeth of my ſinne. Father, pardon thou mee: ſo ſhalt thou in thy renewed loue ſend mee new re-liefe. Raiſe me meanes to ſatisfie men, or qualifie theſe extremities, that they may bee patient vntill thy helpe come: And in the meane time, teach mee, O teach mee the way that I ſhould chuſe. Direct me, Lord, what courſe I ſhall take: for thou, Lord, art wiſe and pro-uident, and mercifull, and all goodnes commeth of thee. Therefore, O Lord, inſtruct mee by the inward working of thy holy Spirit to do this or that, and make mee obedient vnto thy will: ſo ſhall all returne to my good. Raiſe vp ſome gracious meanes (Lord) for my ſuccour: for thou knoweſt, though I be but one Man, whoſe ruine can bee but as the death of the leaſt creature, in the cenſure of ſuch as feele not, nor par-take not of my griefes: neither will my ouerthrow grieue ſuch as haue no ſhare of my miſeries. Some there be yet, deare Father, whom thou knoweſt, that ſhall taſte of the bitternelle of my fall:

fall: and therefore, Lord, conſider in mercy: and although none of them (Lord) that ſhall feele the ſmart of my calamities, but haue alſo added ſinne vnto my ſin, and ſo aggrauated thy diſpleaſure againſt vs, yet in thy Chriſt forgiue vs all, and reclaime vs all by thy gentle corrections: not by thy furious iudgements. And as a ſparrow (Lord) lighteth not on the ground, nor one hayre falleth from our heads, without thy prouidence: ſo I know (Lord) that nothing ſhall befall mee, but what thou haſt decreed, euen for my good, both in this life, and in the life to come. Thou haſt neuer (Lord) dealt ſo ſharpely with any, but vpon ſerious repentance they haue receiued comfort, they haue taſted of thy loue, and of inward peace. So worke, Lord, in theſe my tryals, and by theſe my croſſes and dangers, that I be neither inwardly too much afflicted with feare and ſorrow, nor outwardly too much caſt downe with want, but as I taſte of thy correcting rod, ſo I may alſo finde thy ſupporting ſtaffe. Lord, thou art moued by a better Mediatour then are my complaints. Oh heare mee for him, and heare him for mee: me, Lord,

for

for his sake; and him, for thy promise sake, lest I remaining here in this vale of continuall miseries, where there is no true or lively helper, I vtterly perish in my troubles. It is no true helpe, Lord, that commeth not of true compassion: and there is no true compassion, without true feeling of anothers miseries: but how far, Lord, that is from the hearts of many, thou knowest, and I feele it. And therefore euery heart truly moued to true commiseration, is first moued by thee. Oh moue them therefore, moue thou such as thou pleasest to vse as instruments of thy will for my good: so shall I vse it, and accept it as thy goodnesse, to thy glory. But, Lord, the court of thy prouidence teacheth vs, that thou wilt not haue thy dearest children to bee lifted vp by the fulnesse of earthly things, aboue that which becommeth the humble, to keepe them still in awe of thy corrections. For ere-while, O Lord, I thought of selfe-peace, little fearing further perils, nor to bee thus chased anew, as I am, by such as seeke to molest mee, and to exact that from mee by rigour, which thou knowest I am not yet able to performe: though thou seest

ſeeſt the inward deſires of my heart willing, by my beſt lawfull endeuours to obtaine the meanes to ſatisfie all men their due, and it grieueth mee that I cannot doe as they require.

And therefore (O louing Father) as thou well knoweſt what is wanting, ſupply it in thy mercies, in thy good time, before I be confounded altogether, and before I goe hence, and be no more ſeene. As thou bleſſeſt mee, O Lord, by the labours of my hands, ſo thou knoweſt I yeeld to them, to whom it is due. And therefore, Lord, ſith they will not haue patience with mee of their owne accord, worke their hearts to bee more pliable to my entreaties: or elſe, which I aske eſpecially, if it pleaſe thee, raiſe by meanes for me, that I may be enabled to pay them all: wherein thy will bee done. I haue ſeene thy ſaluation and deliuery already, in great dangers, and thy promiſe, and thy power, and thy prouidence are ſtill in force, and thy mercy is no whit diminiſhed, therefore (Lord) remember thy mercies, and looke on mee: and as thou ſaidſt vnto the blind man in the Goſpel, Receiue thy ſight, and he ſaw: ſo (Lord)

ſay

ſay to mee, Receiue comfort and reliefe, and I ſhall receiue it: thy Word is thy Will, and thy Will is thy Worke, therefore ſpeake, and thy Will ſhall bee done, to reſtore mee to conſtancy: let not the flouds of theſe dangerous waters ouerflow mee quite, but when I am ready to ſinke, yeeld mee thy helping hand and ſaue me: lift mee out of the myre and clay of all my miſeries, and ſet mee on the relieuing paſtures of thy continuall free fauours: let the cheerefull dew of thy bleſſings, and bleſſed graces ſhowre downe vpon me, ſo ſhall my little ſtore increaſe, and my empty basket become full. And forasmuch as I haue no free portion in this earth, not the breadth of a foot: neither haue I of mine owne, a houſe to hide my head in, put mee therefore where thou wilt, and let mine abode in earth bee in what place, and how long, or ſhort time thou wilt, for of my ſelfe, whither to turne mee, or what to doe I know not: Bee thou therefore my guide, and direct all my deſires of earthly things by thy Word, and let my will alwayes follow thy Will, leſt my will, led by the blinde affections of corrupt reaſon, bring mee

mine

mine owne prejudice and shame. Thou euermore prouidest for them that aske of thee, and directest them that take counsell of thee: therefore hauing thus weakly laid open my cause before thee, consider it, and giue mee patience in all my trials, and let mee not so much mourne, and hang downe my head, and be heauy for the want of outward necessaries, as at the consideration and looking backe into the vgly gulfe of my former continuing sinnes. Oh, free mee, Lord, free mee from my sinnes, and sanctifie me anew, that howsoeuer the outward man seeme to be discouraged, yet the inward man may be still more and more filled with all spirituall knowledge and consolation, and true contentment. Thou hearest my reproofes, thou knowest my sorrowes, and my groanes are not hid from thee: put my teares, few and weake, into thy bottle. Remember thy promises, and I shall neuer forget thy prayses: Oh faile me not, forsake mee not my God, and my Redeemer.

O Lord increase my Faith.

A Thanks-giuing and Prayer to bee vsed of a sicke man when hee is recouered; oftentimes.

I Yeelde and giue vnto thee (O mercifull and most deare Father) all humble thankes, honour, glory and praise, for thy infinite and exceeding great blessings, (hauing no way merited the least of them) and namely, for that it hath pleased thee of late to deliuer mee from the very point of death, and (as it were) rayled my feeble body from the graue, and redeemed my soule from death, that I should walke before thee in the land of the liuing, that I might further glorifie thy name, doe more good in my calling, and bee made meete for the inheritance of thy kingdome. This worke, O Lord, proceeded from thy mercy, and no desert at all of mine, and of thy grace, and not of any goodnesse in mee: not vnto mee, not vnto mee, but vnto thy blessed name bee giuen all glory. But seeing that I through my sinfull corruption,

ruption, am more ready to bury in the graue of oblituion, then to keepe in thankfull remembrance thy great mercy, yea, and rather to grow cold & backward in all holy exercises and duties, then to holineſſe of life: I therefore beſeech thee, with all earneſtneſſe, to renew my nature, and to ingraue the remembrance of this thy goodneſſe in my heart, by the illumination of thy holy Spirit, and grant that for the reſidue of my temporall life, I may in humility and truth bee directed by thy moſt ſacred Word, and alwayes ſubmit my ſelfe to the gouernement of thy bleſſed Spirit. Make me (good Father) a light and example of vertue and godlineſſe vnto others, and grow in grace, as I increaſe in yeeres, that ſo I may liue in thy feare, and dye in true peace of Conſcience, and aſſurance of eternall glory with all the Saints and Angels in Heauen: vouchſafe (O my heauenly Father) to grant mee all other things conuenient for mee in this life, for the onely merits, obedience and mediation of Jeſus Chriſt our Mediatour and Redeemer. Amen.

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In the time of affliction pray thus: yea, often.

The Lord shall make the Pestilence cleaue vnto thee, vntill hee hath consumed thee: the Lord shall smite thee with a consumption, and with the feuer, and with a burning ague, &c. vntill thou repent, *Deut.* 28. 21.

O Lord most iust, and Father most mercifull, thou it is that renewest thy Plagues against Man when he offendeth thee: thy vengeance from Heauen is both sudden and fearefull toward the rebellious and disobedient Children: thou for one sinne in King Dauid, destroyedst with the loathsome disease of the Pestilence many thousands of his people: cast thine eyes of mercy vpon vs, O thou preseruer of Men, which languish now in this Land, and in this house, with the like disease and sickness. Now, deare God, hath not Dauid onely offended thee, in trusting to his strength, and numbring of his people: but euen each congregation; and euery Houshold hath

one way or other prouoked thee to plague thy disobedient people: and now that wee see thy plagues appearing, to the piercing and parting of our bodies and soules asunder: Lord, we stand amazed in our minds, heartily sighing with groanes at the sight of our sinnes. Now wee consider, wee haue sinned grieuously, wee haue done amisse, wee haue dealt wickedly, wee haue liued vngodly, we haue swerued from the way of Truth, without any godly feare or remorse of conscience: thy great benefit of Peace, and rare blessing of long prosperitie, vnder so good and gracious a Gouernour, haue brought too-too many of vs, to such securitie and contempt of Religion, that altogether forgetting to bee thankefull, wee haue abused thy benefits as fast as they came, & that with a churlish kinde of impiety: the thoughts of our hearts, the words of our mouthes, and the workes of our hands are vaine, carnall, and diuelish: yea, our seruice to thee oftentimes but meere abomination: so farre (alas) haue wee erred from the path of thy Commandements. As thou didst finde with the Israelites wickednesse in Gilgal, sinne

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in Bethel, and iniquity in Bersheba: so in euery Church, in euery Court, nay in euery concourse or assembly amongst vs, thou beholdest how the flesh hath ouer-growne the Spirit, and how reason is ouer-ruled with affections: so many labor in these our dayes vnder the displayed Ensigne of Satan, that very few (deare Father) are found setled in the dutifull forme of vpright and spirituall Obedience, which thou requirest. Wee confesse, thou mightest iustly therefore forsake vs, as we haue forsaken thee: and not onely proceede to sting the head-Cities, and whole body of this Land, with sundry plagues and grieuous diseases; but for our manifold sinnes and iniquities, which we daily commit, thou mightest iustly and worthily condemne vs, man after man, to eternall death, all consciences being so guiltie, that they already condemne themselues. Yet who is hee (O mercifull Lord, that can measure thy goodnesse, who by thy Word doest often-times bring sinners to beliefe, repentance, and saluation) though it be not thy pleasure (good Lord) to make the wicked innocent, but rather to visite their iniquities, yet

haue wee this comfort, that thy mercy to the humble euer reſts vnmeaſurable and vnmoueable: though thou ſpakeſt to the Prophet againſt thine owne people, being diſobedient to thee, ſaying, Though *Moſes* and *Samuel* ſtood before me, yet haue I no heart to this people: Driue them away that they may goe out of my ſight, ſome vnto death, ſome to the ſword, and ſome to captiuitie: yet we know, (O our good God) that when as Ephraim was heard lamenting and praying heartily in his diſtreſſe, thou thoughteſt then vpon mercy, as a Father pitying his owne Children. This thy clemency to others incourageth vs to cry for thy mercies, in this our miſery, vpon our repentance, both for vs, ours, and the whole Land. Vouchſafe O louing Sauiour, to repreſſe the vehement heate of thy fire with godly pitty: ſtay thine hand from our deſtruction; thou art long-ſuffering, good, gracious, and vnwilling ſinners ſhould periſh. Wee intreated therefore (O Lord moſt glorious) to bid thine Angels ceaſe from puniſhing: looke forth-with vpon this Land: (good Father) pitty the infected people thereof, that we altogether may ſay, The

Lord

Lord liueth for euer, worthy of praiſe, becauſe hee hath beene mercifull vnto ſinners. Amen.

O Lord increaſe my Faith.

If not infected, pray thus.

IT pleaſed thee, O heauenly Father, who art Lord of life and death, once to plague the Egyptians, and yet to ſpare the Iſraelites, in the borders of Goſen; onely becauſe thou plagueſt where thou pleaſeſt. So with the peſtilence now haſt thou infected, euen from Dan to Beerſheba; yet my ſelfe, and diuers others in this place, reſt ſafe from this ſo peſtilent an Infection, protected and kept as yet ſafe therefrom, onely by thy hand, onely by thy goodneſſe: for, our ſinnes (we confeſſe) ſtand vp as rampired walles againſt vs, and deſerue no leſſe then theirs, whom already thou haſt bruiſed with a iuſt meaſure of thy Iudgements: O gracious Lord God, ſtirre vs vp, to ſhew our hearts thoroughly thankefull vnto thee, that in thankeſgiuing and

praiſe, we may goe before others, which in paines and plagues doe goe before vs. And as in mercy thou haſt drawne ſickneſſe from our bodies, ſo in loue to our ſoules, make vs loathe the vaine delights of this life, that we may faithfully ſerue and ſeeke thee, in theſe our dayes of health, wherein wee obtaine thy mercy, enioy thy fauour, and reſt preſerued from the peſtilence, wherewith many of our Brethren lye perplexed, beſide ſundry thouſands, whom the graue hath ſwallowed. Bleſſe vs ſtill, O Lord our God, bleſſe vs, O Father, without & within: be thou our guard, thy Word our guide, thy Spirit our comfort, and thy Son our Sauiour. Lord, ſtand by vs for our good continually, that when the world repineth at thy Iudgements, when the wicked ſwell in their impatiency, when the vnregenerate grudge and murmure at thy plagues and punihments (wherewith thou chaſtiſeſt and correcteſt thy deare Children) that euen then wee may haue and enioy quietneſſe of heart, and peace of conſcience, neuer to be diſmayed, or to diſtruſt thy prouidence ouer vs, but ſtill to cleaue ſtedfaſtly vnto thee, and reſt vpon thee, and the rocke of

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thy Truth. This confidence (Lord) grant vs, and thy protection from this contagious disease that raigneth, that wee may cheerefully sound forth thy diuine praises amongst men, vnto the praise of thy grace in Christ Jesus: To whom our Sauiour and Redeemer, with thee the blessed Father of vs all, and the holy Spirit, the Sanctifier of our soules, three persons, yet one diuine Essence, be giuen all laud, glory, and thankes, in this world, and in that to come, for euer.

O Lord increase our Faith.

A Prayer in the time of Tempeſts and vnſeaſonable *Weather.*

God bringeth vp the Cloudes from the ends of the Earth, and maketh the lightnings with the raine: hee draweth forth the windes out of his treaſures, *Pſal.* 135.7.

Hee commandeth and raiſeth the ſtormie windes, and it lifteth vp the waues of the Sea, *Pſal.*107.25.

But hee ariſeth and rebuketh the Windes and the Sea, and maketh them calme, *Matth.*8.26. *Marke* 4.39.

By his Word hee ſtilleth the winde, and by his counſell appeaſeth the deepe, *Eccleſ.* 43. 13.

O Moſt mighty and mercifull Lord God, let all the powers of the Earth bleſſe thee, and praiſe thee their euerliuing God, in thine holy and heauenly habitation, for thou, O Lord, ſitteſt on high in the Throne of thy Maieſty, and makeſt thy ſtrength and might knowne to all Nations, thy voyce is vpon the waters. From thee

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(O God) proceedeth Thunder, Thy voice maketh the Wilderneſſe to tremble; yea, thou makeſt the mighty hils to tremble and ſhake: the Earth trembleth and quaketh, the ſoundations alſo of the Mountaines moue and ſhake when thou art diſpleaſed: There commeth out of thy noſtrils ſmoake, and out of thy mouth a conſuming fire: thou makeſt darkeneſſe thy ſecret place, and at the glory of thy preſence, the Clouds paſſe away: thou thundereſt from the heauens, and giueſt out thy voyce: Thou draweſt forth the Windes out of thy treaſures, and commandeſt them backe againe to their places: all things are in ſubiection vnto thee, thy workes magnifie thee (O Lord) yea, they tremble at thy preſence, the Mountaines and Hils dread thee when thou art diſpleaſed; yea, the whole World is afraid. The Waters, O God, know thee, and are afraid; yea, the deepths tremble: thy voyce (O Lord) deuideth the fiery flames: O Lord, thy voyce maketh the Wilderneſſe to tremble. Thou remaineſt King for euer, thou wilt giue ſtrength vnto thy People, and bleſſe them with peace. O moſt mercifull God, ſhaddow vs from thy diſpleaſure,

which is too vehement and intolerable: let thy countenance shine vpon vs and haue mercy on vs: protect thou our houses and vs, that we be neither consumed by fire, nor drowned by waters: send not vpon the earth such vntemperate or vntimely Showres, or any other vnseasonable weather, whereby the fruits thereof may be hurt, or our selues harmed. O God the Father, which diddest send thy onely Sonne to die the death of the Crosse for my sake, preserue mee, and grant vnto me a blessed end. O God the Son, which didst suffer for my sake the heauy death of the Crosse, defend me: and, O God the holy Ghost, comfort mee, blesse and keepe mee from all dangers, from this time forth and for euer,

Amen.

O Lord increase my Faith.

A Prayer for Peace in true RELIGION.

Behold, ſaith the Lord, I will extend peace vpon my Church, like a flood: as one whom his mother comforteth, ſo will I comfort you, and yee ſhall bee comforted in Ieruſalem, *Eſay* 66. 12, 13.

Theſe things haue I ſpoken to you, ſaith Chriſt, that yee in mee might haue peace: in the World, yee ſhall haue affliction; but bee of good comfort, I haue ouercome the world, *Iohn* 16. 33.

O Moſt high and glorious God, who art the Author of Peace, from whom doe proceede holy counſels, and righteous deſires, giue vnto vs thy Seruants, that Peace which the World cannot giue, that both our hearts and workes may anſwer thy Commandements, and that our dayes through thy protection, may be alwayes quiet from trouble.

Speake

Speake thou peace vnto all people, especially to thy Saints. Let thy salvation be nigh them that feare thee, that glory may dwell within our Land.

Let Mercy and Truth meete together; yea, let Iustice and Peace imbrace each other.

Let Truth arise out of the Earth, and Righteousnesse looke downe from Heauen.

Let the Mountaines and the Hils bring Peace to the people, and Sheepe of thy Pasture.

Blesse, Lord, all Countries, Cities, Townes, and places, where thy Word doth abide, and is purely preached, and increase the number of them in the vniuersall World.

O Lord, send them much peace that delight in thy Law, let them be without Stones to stumble at, and blesse them with prosperitie within their places.

O eternall God, which hast called vs in peace, grant we may haue peace with all Men, and let vs highly account of holinesse, without which none can see the Lord, nor haue peace in the Lord.

Represse the Diuell, the breaker of godly

godly Concord and Christian Peace, which raging throwout all Nations, soweth every where the seede of strife and discord, as the seeds-man of falsehood and lyes.

O God of Peace, which makest an end of Warre throwout the World, protect vs from Warre and slaughter, scatter the Kingdomes that delight in Warre, breake and hinder all euill Counsels, and the purpose of such as minde after nothing else, but the shedding of innocent blood.

Let them come to shame and perish, through their owne imaginations, that practise euill against thy Church.

Giue all men a desire of peace, contented minds in their vocation, and a care to aduance the well-fare of that place where they inhabite. Where Strife, Contention, and Discord is amongst men, reconcile their hearts and minds, that these flames and fires may speedily be put out: for thou canst conclude a Truce for vs and all Men, and make the Woolfe to dwell with the Lambe, and the Leopard to lye downe with the Kid.

Make our Tabernacles safe and quiet, that about them there may be a

rich tranquillity, which may abound like the Streame running ouer his Bankes, and our righteouſneſſe as the Waues of the Sea which is neuer dry. In thee ſhall wee haue our wiſhed peace, and the worke of righteouſneſſe ſhall be peace, and her fruit reſt and quietneſſe for euer, and thy people ſhall dwell in the Innes of Peace, and in ſure dwellings, and in ſafe places of comfort.

Heare vs, O Lord of Peace, and grant that thy Peace which paſſeth all vnderſtanding, may keepe our hearts and minds in the loue of our Lord Ieſus Chriſt, who liueth and raigneth with thee in the vnity of the holy Spirit, now and for euermore.
Amen.

O Lord increaſe our Faith in Peace.

A Prayer to bee vsed of a *Widdow.*

Doth not the teares runne downe the Widdowes cheekes? and her cry is against them that causeth them: for from her cheekes doe they goe into heauen, and the Lord which heareth them, doth accept them, *Eccles.* 25. 15.

Shee that is a Widdow indeede, and left alone, trusteth in God, and continueth in supplications and prayers night and day: But shee that liueth in play, is dead while shee liueth, 1 *Tim.* 5. 5, 6.

O Eternall, and most mercifull God, which according to thine holy will hast made mee a poore distressed Widdow, by taking away my deare and louing husband out of this transitory world: vnto thee doe I cry in this my misery: haue mercy on mee, I humbly beseech thee, and forgiue all mine offences, which I haue committed against thy diuine Maiesty: be fauourable vnto mee, O Lord, and take pitty

pitty on mee, for I am alone and comfortleſſe. Behold mine affliction and miſery: relieue my wants, as thou didſt relieue that Widdow of Sarepta, whom thou didſt moſt miraculouſly preſerue by the Prophet Elias: take the like compaſſion on mee, aſſiſt mee, behold my neceſſitie, and deliuer mee out of all troubles. Grant likewiſe that I may finde fauour in the ſight of all Gouernours and Magiſtrates, that I be not iniured contrary to equity. In like manner let mee finde amongſt men Chriſtian conſideration, and commiſeration of my preſent eſtate, and ſuccour with godly counſell, protect mee from falſe tongues, which are like raſors, cutting deceitfully, and as the ſharpe arrowes of a mighty man. Keepe mee (O Lord) from ſlander, and from the tongues of wicked men, which with poyſoned words haue bent themſelues to caſt downe the poore and needy, and to deſtroy ſuch as are of vpright conuerſation. I humbly beſeech thee (O Lord) to giue mee grace to liue in this mine eſtate of Widdow-hood, chaſtly and godly, ſhewing my ſelfe an example of godlineſſe to others, putting alwayes my

my hope and affiance in thy mercy: let mee with all patience and fortitude, indure all crosses laid vpon mee, and continue faithfully in making of supplications night and day vnto thee. Looke how the eyes of a Seruant are vpon her Mistresse, so are mine eyes bent vpon thee my Lord, vntill thou haue mercy on me. Haue mercy therefore (O Lord) on mee, for I am full of infirmity: heare mee (O Father) euen for Christs sake, thy Sonne and my Sauiour: to whom be giuen all praise and honour now and euermore.

Amen.

A Prayer for one that prepares himſelfe for *marriage*.

Houſe and riches are the inheritance of the fathers, but a prudent wife commeth of the Lord, *Prou.* 19. 14.

Well is he that dwelleth with a wife of vnderſtanding, *Eccleſ.* 25. 8.

Bleſſed is he that hath a vertuous wife, for the number of his yeeres ſhall be double: an honeſt woman recouereth her husband, and ſhe ſhall fill the yeeres of his life with peace: A vertuous woman is a good portion, which ſhall be giuen as a gift vnto ſuch as feare and ſerue the Lord, *Eccleſ.* 26. 1, 2, 3.

O Heauenly God, euerlaſting and moſt powerfull Father, I do proſtrate my ſelfe before the Throne of thy Maieſty, humbly thanking thee, in that thou haſt formed mee in the wombe of my mother, and ſuffered mee to be borne ſuch as I am, maintained me likewiſe from mine infancy to this inſtant, and preſerued me from infinite perils: for it is through thy goodneſſe and

and Fatherly blessing, that I haue attained to the yeeres I am now in, and in that time, thou hast taught mee by thy holy Word, to know Iesus Christ thy beloued Sonne, the onely ioy and comfort that a Christian can haue, because in the true knowledge of him consisteth eternall life, and therefore I cannot sufficiently yeeld thee praise, for the infinite and innumerable benefits thou hast bestowed on mee. Nevertheless, because thou hast commanded vs to call vpon thee in all our necessities, and most louingly hast promised to heare vs, let it now please thee graciously to heipe mee.

For I haue found and prooued, that in regard of mine owne natures corruption, I cannot continue chaste and blameless, except I vse the meanes which thou hast ordained, and by thy holy Word also approued the same, saying; To auoide whoredome, let euery Man haue his Wife, and euery Woman her Husband. Then I beseech thee in mercy to lend mee thy helping hand, and so blesse mee and my Parents, that in this intended matter, wee may not bee abused by any exteriour appearance, either of beauty, riches,

riches, or deceiuing speeches, which may fore-runne, or proceede in this businesse: but as thy Word saith: A vertuous wife is a gift which comes from thee, O Lord: and as it is most certaine, that not onely thou gauest Eue to Adam, but didst likewise conioyne Abraham with Sara, Isaac with Rebecca, and Iacob with his best esteemed Rachel; euen so I intreat and beseech thee, O Father of lights, not onely to bee my Father, but also to appoint mee my fellow partner, in regard thou oughtest to bee the Author and Actor in so honourable a businesse. Send downe thy holy Angell to bee my guide and leader towards her whom thou hast prepared for mee, as (in like case) thou madest them seruants to Abraham and young Tobias. Then let mee meete her, enioy her, and liue with her in thy feare and fauour. O Lord Iesus, may it please thee with thy blessing to be with mee at my marriage, as thou didst vouchsafe to honour that at Canain Galilee, with thy owne presence.

And as thou art well-pleased to conioyne man and wife, and to make them one body, so vnite vs both vnto thee, that

that we may euermore liue in thee, and thou in vs. Amen.

O Lord increase my Faith.

A Prayer for a young Man, or Maide, prepared to *Marriage*.

To auoid fornication, let euery man haue his wife, and let euery woman haue her owne husband, 1 *Cor.* 7. 2.

The price of a vertuous woman is farre aboue the value of pearles: shee will doe her husband good, and not euill all the dayes of her life, *Prou.* 31. 10, 12.

O Almighty, and Euer-liuing God, without whom, mens endeuours are friuolous, & cannot prosper in this world, I thy poore creature, and the worke of thine hands, whom thou hast vouchsafed neuertheless to receiue into the fellowship of thy Saints, by the holy Sacrament of Baptisme, doe heere present my selfe before thy diuine Maiesty, humbly beseeching

ſeeching thee in the Name of Jeſus Chriſt, thy beloued Sonne, to ſtretch forth thy holy hand, and helpe mee, to the end that if it be thy will I ſhall marry, thou maiſt lead and direct mee to a vertuous yoke-fellow, with whom I may liue ſo long as wee ſhall continue together, in thy loue and feare. O God, it was thou that gaueſt Eue to Adam, and didſt addreſſe the ſeruant of Abraham to Rebecca, that ſhee might bee wife to the Patriarke Iſaac.

Thou didſt ſend thine Angell with young Tobias, to deliuer Sara, the daughter of Raguel, out of the poore, deſolate, and abiect condition wherein ſhee then liued, and to match her in marriage with the ſaid Tobias. This is not a caſe of chance or Fortune, neither guided by mens wiſedome, for heaping vp goods together. It often happeneth, that after one hath carefully conſidered all circumſtances, and cauſes thereto belonging, ſearching into the vttermoſt as may bee deuiſed, that party fals ſhort of his hopes expected, and in ſtead of an helper, happeneth on an hinderer. I heartily therefore pray thee (O God) to procure me ſuch a one, as thou knoweſt fitteſt

rest for mee, and so to order the deliberations, counsels, and enterprises of my Parents and Friends, that the whole issue and euent may first redound to the aduancement of thy glory, and next, to the endlesse contentment, good and saluation of vs all in Christ Jesus, our Lord and onely Sauiour. Amen.

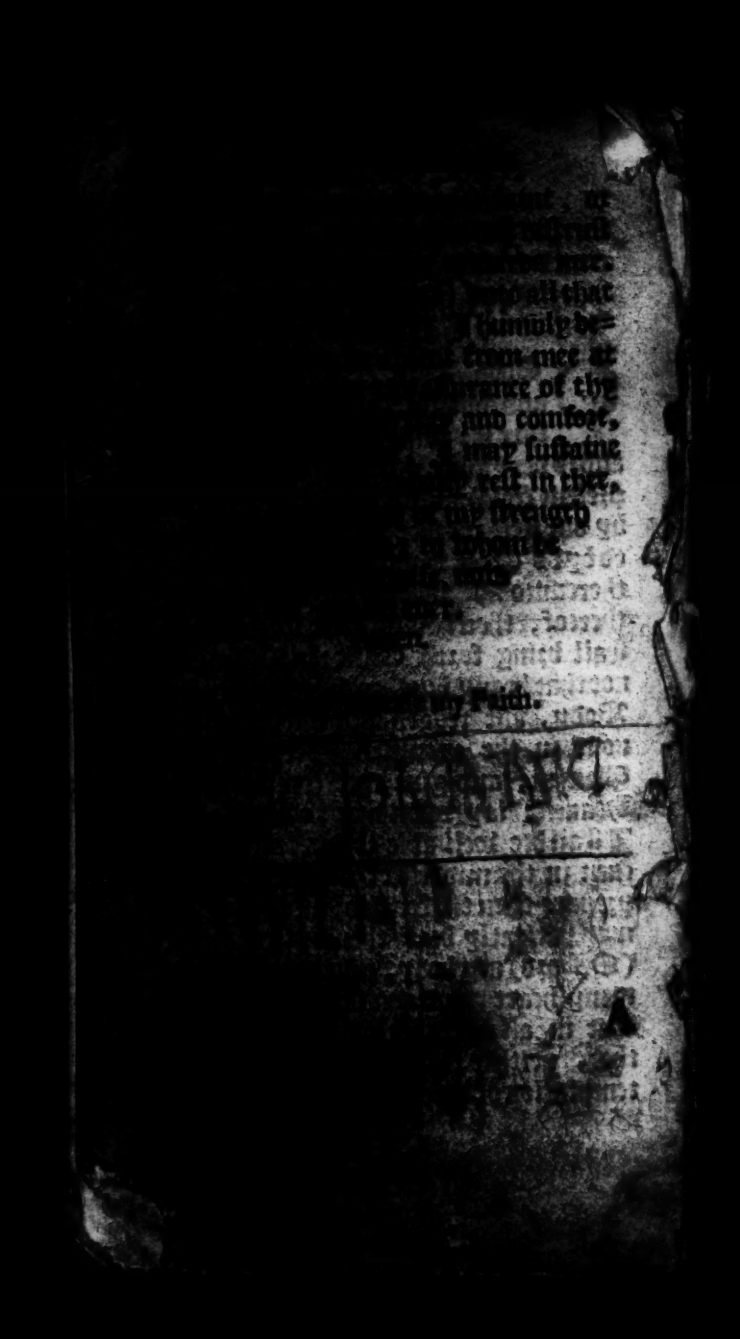
A Prayer to be said of Women with childe.

Women shall be saued by bearing of children, if they continue in faith, and loue, and holinesse, with modestie, 1 *Tim.* 2. 15.

O Mercifull and mighty God, the framer, wise gouernour, and gracious preseruer of all things, I render vnto thy Maiesty most humble thanks, for that thou art pleased of thy gracious goodnesse, to remoue from me the reproach of barrennesse, and hast opened my wombe to conception: prosper, O Lord, within me the worke of thine owne hands, which is wonderfully made,

made, whose bones and members are knowne to thee, whose very haires thou numbrest and takest care of them. Blesse (O Lord) the worke of thine owne hand within mee, that it may receiue a perfect shape and portion, and liue to prayse thee in the midst of the congregation: I commend it, with my selfe, into thy holy hands, whom I beseech thee (O most gracious God) so to blesse, guide, and preserue, that neither the malice of the wicked spirit ouercome mee, nor any other inconuenience approach nye mee to hurt mee: keepe mee from vaine feares, and foolish desires, that without danger I may beare, and with ioy bring forth the fruit wherewith thou hast blessed mee, to the glory of thy most holy Name, and my great comfort in thee: to whom be giuen and ascribed all honour, might, power, and prayse, now and for euer. Amen.

O Lord increase my Faith.

A Prayer to be ſaid of a Woman in trauell.

O Good Lord, I acknowledge and confeſſe, that thy diſpleaſure for ſinne committed, was, and is very great (which I doe at this preſent feele) and was firſt committed by our firſt mother Eue, and continued by vs (wee being by nature inclined thereunto,) whom for puniſhment thereof, thou haſt ſaid, in ſorrow wee ſhall bring forth Children: Impoſe not that heauy burthen vpon my weake Body, but regard mee with thy fauour in the promiſed Seede of the Woman, and giue mee comfort from Heauen: lay vpon mee no more then I ſhall bee well able to vndergoe, and euen in the middeſt of my calamities, prepare thou the way for mee, that I may patiently beare them: ſtrengthen (O Lord) my body, giue courage vnto my heart, and comfort my Soule, that in all parts being faſtened vnto thee, neither frailty of the fleſh, nor temptation of the Diuell, in my grea-